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H. M. HENRY, PRINTER.

The Church.

From the Christian Advocate and Journal.

MEETINGS IN THE SOUTH

HUNTSVILLE, ALABAMA.

At a meeting of the official members of the Methodist Episcopal Church, held in the town of Huntsville, June 28, 1844, it was resolved that a committee of nine, to wit: John W. Hanner, Joseph S. Clark, William Cain, Jared J. Sample, William M'Dorrel, Daniel Johnson, William Brandon, Elias P. Smith, and William Gormly—to which, on motion, Pleasant B. Robinson was added—be, and the same are hereby, appointed to draft a preamble and resolutions, expressing the sense of the members of the Methodist Episcopal Church, at Huntsville, in relation to the action of the late General Conference, in the case of the Rev. James O. Andrew, one of the Bishops of the said Methodist Episcopal Church; and report the same to an adjourned meeting, to be held at the same church, Monday night, July 1, 1844. The meeting on said night was numerously attended by the male members of the said church, and other citizens; at which Convention the following preamble and resolutions were unanimously adopted.—PLEASANT B. ROBINSON in the chair, and WILLIAM M'DORRELL, secretary.

The committee of ten, appointed to prepare a preamble and resolutions expressing the sense of this meeting, relative to the action of our late General Conference, in the case of Rev. James O. Andrew, one of the Bishops of the Methodist Episcopal Church, having duly considered the subject, beg leave to submit the following Report, viz:—

Whereas the late General Conference of the Methodist Episcopal Church, held in the city of New-York, composed of 178 delegates present, from the Annual Conferences in the United States and Texas, "Resolved, That as Bishop Andrew has become connected with Slavery, by marriage and otherwise, that it is the sense of this General Conference, that he desist from the exercise of his office so long as this impediment remains;" 110 voting affirmatively, 68 negatively: And whereas it was not alledged by the majority that Bishop Andrew had violated the constitution or laws of the Church, but that under the "circumstances *they* thought it *inexpedient*" for him to exercise the functions of his office among the Anti-Slavery fanatics of the North, as no objections could be raised by others: And whereas their wild opinions and destructive vagaries are neither the constitution of the Church, nor the *law of expediency*: And whereas the majority contended in debate, that a Bishop of the *Methodist Episcopal Church* is an officer of the *General Conference*, at the pleasure or caprice of a majority of said Conference, to be officially elevated or degraded as whim or passion might dictate: And whereas it is the duty of all Christians "to be subject to the powers that be;" it ever having been the genius and glory of Methodism thus to demean herself, never interfering with the relations and institutions established and authorized by the civil laws under which she has existed: And whereas the law of our Church on Slavery, as it now stands, was adjusted by the General Conference in 1816, by mutual concession and forbearance between the North and South, both parties consenting that every member of our Church in the United States pledges himself, according to the XXIII. Article of Christian Faith in the common Creed of the Church, to submit to the Constitution of the United States, and the Constitutions of the several States respectively, as the supreme law of the land—this supreme law guarantying to the citizens of slaveholding States the rights of the legal owners of slaves—and as the North conceded in this compact all right to interfere thenceforth on account of Slavery, in any way, with the members, ministers, or *officers* of the Church, resident in the "States where the liberated slave is not permitted to enjoy freedom:" Be it therefore

Resolved, That in the deliberate judgment of this Convention, the resolution of the late General Conference, in the case of Bishop Andrew, is extra judicial; and a palpable outrage upon the constitution and union of the Methodist Episcopal Church.

Resolved, That the plea of *expediency*, founded in the pretended rights of conscience, urged by the majority as a sufficient reason for deposing a Bishop without any charge of immorality, mal-administration, mental or physical incapacity, or form of trial according to existing law made and provided in all such cases, is a deceptive assumption utterly subversive of all order and good government, portending dismay and confusion throughout all the ranks of our connection.

Resolved, That the doctrine of the majority representing the Bishops of our Church as mere officers of the General Conference, subject to be invested with office and deposed at the will of a dominant party on the arrogant plea of *expediency*, is at variance with the Discipline and usages of our Church.

Resolved, That the procedure in the case of Bishop Andrew, got up and carried forward by the dominant majority, was an officious tampering with a civil institution of the South, with which they had no right to meddle; and that by this act the North disregarded its solemn pledges, laid violent hands upon an existing amity of legal compromise invested with all the sanctity of a grave compact, and madly broke it up.

Resolved, That in view of the illegal and unwarranted action of the majority, as aforesaid, no longer feeling our most sacred rights secure in the hands of an arbitrary party, nor having any assurance left us, that in the utter disregard of all solemn pledges, constitution and law, they will not at a subsequent General Conference, on the same absurd plea of *expediency*, resolve to depose all our Bishops, and attempt to excommunicate every slaveholder in the Church; we deem a union of Methodists resident in the slaveholding States, organized into a distinct ecclesiastical community, absolutely essential to the success of Methodism in the South.

Resolved, That in our opinion all the evil consequences, if any, attendant on such separation, will be traceable to the obnoxious agitation of the subject of Slavery by the majority; for which we deny that they had any right, civil or ecclesiastical, human or divine.

Resolved, That we commend the report of the plan of separation adopted by the late General Conference to all the annual conferences for their concurrence in its purport and intent.

Resolved, That any man who voted for the resolution which we condemn as being destructive to the best interest of the Church, and which we spurn with horror, and thereafter suffers himself to be ordained Bishop of the Methodist Episcopal Church, having by such vote shown himself an enemy to the existing institution of Slavery in the South, cannot be acceptable as a *Bishop of our Church* in the slaveholding States; though, if a *creature* and *officer* of the *General Conference*, he may *expediently persist* in the exercise of his office in that body.

Resolved, That we highly approve of the very able PROTEST made by the minority against the *lawless* action of the majority in the case of Bishop Andrew; that we hail those who signed it as the guardians of Methodism, law abiding men, the *true* friends of the slave, lovers of God and their country; and that we would, if possible, enshrine their names in the memory of the wise and good, and transmit them, with the IMMORTAL DECLARATION on which they are enrolled, as guiding stars that shall blaze with fadeless lustre before the eyes of those who may come after us; when the names of the dominant party, descending on the roll of their own ill-boding resolution, deprived of all emphasis, and stripped of every ray of glory, shall, with that wasteful symbol of their injustice, be trampled in the dust, where they dared to tread the constitution and laws of the Methodist Episcopal Church.

JOHN W. HANNER, Chairman.

Huntsville, Ala. July 1, 1844.

Resolved, That the Secretary is hereby instructed to forward a copy for publication to the editor of the Christian Advocate and Journal, New-York, and to the editor of the South Western Christian Advocate, Nashville, Tennessee, and request the newspapers printed in our town to publish the same.

PLEASANT B. ROBINSON, Chairman.
W. M'DORRELL, Secretary.

DARIEN, GEORGIA.

At a meeting of the male members of the Methodist Episcopal Church, of Darien, Georgia, held on the 13th July, 1844, for the purpose of taking into consideration the acts of the late General Conference, held at New-York, on motion, the Rev. J. Knowles was called to the chair, and Charles M'Gregor, Esq. appointed Secretary. The meeting was opened with prayer. The object of the meeting having been stated, J. F. Green, Esq. presented the following preamble and resolutions, which were unanimously adopted:—

We, the members of the Methodist Episcopal Church in Darien, feel ourselves constrained to give expression to our sentiments as strongly opposed to some of the acts and doings of the late General Conference, held in New-York, and the doctrines there espoused and advocated by some members of the conference, high in the confidence and regard of the Church, on the subject of Slavery. We of the South have never admitted, nor do we now admit, that the holding of slaves is sinful, or a disqualification to Church membership; neither do we admit it to have been the settled policy of the Church that a slaveholder should never be elected to the office of Bishop in the Church. We admit that no such election may have occurred; but we may, with the same truth and plausibility, assert it to be the settled policy of the United States not to re-elect a non-slaveholding President, and appeal to history for confirmation of the assertion. Therefore,

Resolved, That we view the affirmation of the decision of the Baltimore Conference in the case of the Rev. Francis A. Harding, and in the resolution deposing Bishop Andrew, as the result of a tyranical majority.

Resolved, That the subject of Slavery is a civil matter, and that the interference of any ecclesiastical body in civil matters is officious, and unwarranted by the laws of God, and those of the Methodist Episcopal Church.

Resolved, That we highly approve the dignified, manly, and Christian firmness, and forbearance, exhibited by our beloved and faithful Bishop Andrew before the General Conference, and deeply sympathize in the affliction to which his feelings have been subjected by a reckless majority.

Resolved, That we approve the proposition of the Southern delegates to hold a delegated Convention in Louisville, Ky. on the 1st May, 1845, to organize the Methodist Episcopal Church in the slaveholding States into a separate and independent body for the control of our ecclesiastical matters.

Resolved, That we recommend to the next Georgia Annual Conference to elect delegates to said Convention in conformity to said proposition, with full power to act for the whole Church within her bounds.

Resolved, That as the Bishops, in arranging their episcopal visitations, have not placed Bishop Andrew among them, that we recommend to the delegates from the several annual conferences of the slaveholding States to invite Bishop Andrew to preside in their conferences, commencing at the next Kentucky Conference.

Resolved, That we most cordially unite with the Southern delegation in their invitation to our venerable senior Bishop, Bishop Soule, to remove his residence to some convenient point at the South, and shall ever greet him with cordial welcome.

Resolved, That there is no neutral ground on the subject of Abolition, and we hold those who are not with us as being against us; and while we esteem very highly those warm-hearted brethren of the non-slaveholding conferences who preferred preserving their integrity, and the integrity of the Church, by voting in the minority, and against the affirmation of the Rev. Francis A. Harding's case, and the *affectionate* invitation to Bishop Andrew to desist from his episcopal functions, we regard those who were silent, or did not vote on the question, in the same category (be they delegates or Bishops) with those who voted in the majority.

Resolved, That we hold Dr. Bond, the senior Editor of the Christian Advocate and Journal, to be deeply censurable for the course he has seen fit to pursue in his official capacity while the case of Bishop Andrew was pending before the General Conference, and in his editorial of June 19th, in which he so egotistically chronicles his services to the Church.

Resolved, That we hold the obligation for those services so rendered to be canceled by his late acts.

Resolved, That a copy of the proceedings of this meeting, signed by the Chairman and Secretary, be transmitted to the Rev. Bishops Soule and Andrew, Rev. Dr. Bond, and Rev. G. F. Pierce.

On motion the meeting adjourned.

J. KNOWLES, Chairman.
CHAS. M'GREGOR, Secretary.

NEWNAN, GEORGIA.

The second Quarterly Conference for this circuit met at the Methodist Episcopal Church at Newnan, on Saturday, June 15, 1844, at which time and place was present a large number of Southern official Methodists. After an unusually pleasant session, and the regular business being disposed of, the members of the Conference felt it to be their duty, as a portion of the Methodist Episcopal Church, to speak out openly their views in relation to the actings and doings of a majority of the General Conference, and their course pursued toward our beloved Andrew.

For this purpose, on motion of Rev. J. W. Yarbrough, Rev. D. P. Jones was called to the chair, and B.H. Mitchell requested to act as Secretary. The object of the meeting being stated by the chairman, in a very feeling manner, it was moved and seconded that the chair appoint a committee of five to draft a preamble and resolutions; whereupon the chair appointed N. G. Slaughter, J. Blakely Smith, J. H. Johnson, William B. Smith, and Rev. W. B Harris; when, on motion of Rev. J. W. Yarbrough, Rev D. P Jones and Wm. F. S. Powell were added to the committee. The committee, not having time to make a report immediately, (as a most gracious work of religion was going on,) agreed to meet at Johnson's store, on Thursday the 20th instant, when, as organs of the Newnan Circuit Quarterly Conference, they would carry out the views of the Conference according to their appointment.

JOHNSON'S STORE, June 20.

The following members of the committee met according to appointment:—Rev. D. P. Jones, J. H. Johnson, J. Blakely Smith, Rev. W. B. Harris, and W. F. S. Powell; when Rev. D. P. Jones was appointed chairman, and J. Blakely Smith, Secretary.

After serious deliberation, the committee adopted the following preamble and resolutions:—

Having noticed with deep interest the whole proceedings of our late General Conference, and particularly that portion relating to Slavery, also the treatment of our late Bishop Andrew, we feel it to be our duty and high privilege to express our opinions in relation to it as Southern Methodists. While we deeply regret that the time has come when a separation of our church is necessary, we feel truly sorry that it could not have taken place without, as we think, so much injustice being done to the South. We have had, and still have, confidence in our Northern brethren; yet cannot but think that the majority of the Conference have acted toward us, not agreeable to that great law given to us in holy writ, Do unto others as you would have others do unto you. And now as we cannot concede to their opinion, that Slavery is a moral evil, we feel it to be our duty to come out from them, and declare ourselves, in one sense, a separate people. We sincerely think that the majority have acted precipitately, and with but little forethought. Let us ask them, and gladly would we hear their answers—What would be the condition of our country? What the result of such an act as they virtually recommend? (What the condition of that portion of our population for which they *feel so much?* Go look to the poorest class in their own land, and that will tell the answer. Beside this, we are to violate the laws of our country; by doing which we at once blot from existence the Church which we so much love. Again: a beloved Bishop has been deposed, and sent home mortified beyond expression; but here he will meet with a hearty reception. Not satisfied with all this, a charge—yes, a serious charge—has been made against our whole delegation, by adopting a resolution apointing a committee, in the title of which the charge comes home to us—"A committee for the statement of facts in Bishop Andrew's case." In the face of all this, what alternative is left us, only that of returning to our sunny clime, and acting for ourselves? In this we are glad to say to the world, we have acted on the defensive, and only have done as we feel to be our bounden duty under the circumstances. Be it therefore resolved,

That, as we cannot live in peace with our Northern brethren, we recommend to the Southern delegation an immediate secession, and that measures be speedily taken, by the proper authorities of the Church, to form the boundaries of a General Conference, embracing the views of Southern Methodists.

Resolved, That we recommend this course with the deepest regret. We would have lived in harmony with our Northern brethren in all future time had we not been forced away; and now the sin of separation, if any, must lie at their door, and not ours.

Resolved, That our course having been ever the same since the formation of the Church, we cannot at this time see any just cause for the course pursued by the majority of the conference, and will always feel that our skirts are clear.

Resolved, That our delegation be requested in the event of a division to insist on having an equal portion of the funds of the Church, as we have largely contributed to it; and we doubt not but that justice will be the guide of all in this matter.

Resolved, That we tender our grateful acknowledgments to the Southern delegation of the General Conference for the able and Christian-like manner in which they acted and spoke in defence of our Church in general, as it has ever existed since the first formation of churches in the South, and for their defence of, and sympathy for our beloved Andrew.

Resolved, That we deeply sympathize with Bishop Andrew in his present situation, and gladly welcome him back to the South, and will ever be ready to sustain him as a favorite among us—and that, too, without the salary offered him, under such circumstances, by the *generous majority*.

Resolved, That a copy of these proceedings be forwarded to the Northern and Southern Advocates for publication, and also to our much-respected Bishop.

D. P. JONES, Chairman.

J. BLAKELY SMITH, Sec'y.
Newnan, Georgia, June, 15, 1844.

CAMDEN STATION, SOUTH CAROLINA.

The third Quarterly Meeting Conference of the Methodist Episcopal Church, for the Camden station, was held on Saturday 13th instant, when, after the transaction of the regular business of the Conference, the following preamble and resolutions were presented by brother J. C. Hest, and adopted by that body:—

Whereas, The members of this Quarterly Conference have watched, with the deepest interest and the most profound regret the progress and final disposition in the late General Conference of the Methodist Episcopal Church of the questions agitated in that body, and especially in relation to Bishop ANDREW with regard to his "connection with slavery:" and, whereas, it is the deliberate conviction of this Quarterly Conference, that slavery, as it exists among us, is not an evil, but is sanctioned, and the relative duties of masters and servants fully and unequivocally regulated and set forth by the Holy Scriptures, which we hold to be the only rule, and the sufficient rule, of our faith and practice; and further, that the Discipline of our Church, impolitic and unwise as we believe it to be in its articles and rules on slavery, yet in our opinion it afforded a full and ample justification of the "connection with slavery" as charged against our beloved Bishop by the General Conference, and admitted by him.

Holding therefore these views in common, as we believe, with the whole Church in the South, and indeed with all others of our citizens; and looking to our connectional union as one of the most important features in the constitution of our Church, and affording the most ample means for concentrating our efforts and our energies, and giving them success in spreading scriptural holiness over these lands, we could not reflect on the action of the General Conference but with painful anxiety and deep-felt sorrow; under the certain conviction that the inevitable result must be a severance of that union, under which, with the prevalence of wise counsels, we should have gone on conquering and to conquer. But our feelings, our principles, and our rights, all have been set at naught and trampled upon, and our beloved and venerated Bishop having been illegally, unjustly, and ruthlessly ostracised for the purpose of conciliating what we believe to be a wild and Quixotic fanaticism; we have no other alternative, than heartily and fully to acquiesce in the circumstances which force us to a separation. Be it therefore

Resolved, That we entirely concur in, and fully approve of, the plan and basis of separation proposed by the General Conference, and recommend its sanction by our next Annual Conference, and also the taking such measures as most promptly and effectually to carry out and perfect the object.

Resolved, That it is the sense and desire of this Quarterly Conference that our beloved Bishop ANDREW should continue to exercise his episcopal office, and preside in our Southern conferences.

Resolved, That the venerable Bishop Soule, for his firm and able support of the Discipline of our Church, his unyielding devotion to principle, and resistance of the illegal tyranny of the majority of the General Conference, merits the warmest approbation of the whole Southern Church.

Resolved, That we fully approve of the firm stand taken, and Christian forbearance manifested by the Southern delegation to the General Conference, during the exciting discussions of its late meeting.

Resolved, That those brethren belonging to the conferences in the non-slaveholding States who voted with the minority in the case of Bishop ANDREW, are entitled to the gratitude of the South, and that we cordially invite them, whenever convenient, to occupy our pulpits, and partake of our hospitality.

Resolved, That these proceedings be published in the Christian Advocate and Journal, Southern Christian Advocate, and Camden Journal.

CHARLES BETTS, P. Elder.
H. B. JOHNSTON, Sec'y.

From the Southern Christian Advocate.

MOBILE, ALABAMA.

At a meeting of the male members of several charges of the Methodist Episcopal Church in the city of Mobile, the following preamble and resolutions were read and adopted:—

Whereas, we have with great interest watched the progress of the late General Conference in the case of Bishop Andrew, as developing the views of Northern and Southern men on the subject of Slavery and Abolition; and whereas, the interest of the South, and especially the spiritual interest of the colored population, has been placed in great jeopardy by the illegal, oppressive, and unkind measures carried by the majority of the General Conference; and whereas, the spirit and unity of the Church have been injured, if not destroyed, by the course of the Northern members, against the entreaties, and earnest, affectionate remonstrances of the Southern delegates, and after a full exposition of the ruinous consequences which would result from such a course. Therefore,

Resolved, That this meeting most cordially concurs in the action of the Southern delegates in resisting Northern encroachments unsanctioned by the Discipline, and in violation of the Constitution of the Church.

Resolved, That we heartily approve of the noble, firm, decided, and Christian spirit of our own beloved Bishop Andrew; and that with increased confidence we invite him to our embrace—our firesides—to labor among our slaves—beloved by them as by ourselves. And that we unite with our brethren in prayer to the great Head of the Church, that he may long live to bless the Church by the exercise of his Episcopal functions.

Resolved, That the action of the General Conference in the case of Bishop Andrew, was in violation of all law known to us, both ecclesiastical and civil; and has justly exposed the Church to the imputation of interfering with the civil institutions of the country.

Resolved, That the *Protest* of the Southern delegates, and the speech of our beloved Bishop Soule, contain the true disciplinary and Scriptural doctrines upon the points at issue, for which they have our thanks, and shall have our unqualified support.

Resolved, That the action of the General Conference has not impaired the official relations of Bishop Andrew to the Church; and that we cordially invite him and Bishop Soule, and such other Bishops as approve of the Declaration and Protest of the Southern delegation, to the administration of the Church among us.

Resolved, That since it has pleased the majority of the General Conference, in disregard to all law, and in violation of the Southern rights and interests, and as we believe and know, in opposition to the wish, spirit, and interest of our colored population, to pass resolutions virtually deposing Bishop Andrew, we believe it "*expedient*" that Abolitionists and self-styled "*conservators*,"* be respectfully requested not to obtrude their ministerial labors in any one of our churches in this city.

Resolved, That we most affectionately invite Bishop Soule to a residence in the South, and should it be his pleasure to settle in this city, we pledge ourselves to provide for him and his family a comfortable home.

Resolved, That the Christian Advocate and Journal, of New-York, the Southern Christian Advocate, of Charleston, the Richmond Christian Advocate, and the Southwestern Christian Advocate, of Nashville, Tenn. be requested to publish the foregoing preamble and resolutions.

F. C. HEARD, Chairman.
JONES FULLER, Sec'y.

*We mean by "*conservators*" those who voted for, and those who *approved* of the resolutions passed by the General Conference deposing Bishop Andrew.

THE CHIVALRY.

The Washington Spectator is altogether excruciating in its eulogia upon the South Carolina chivalry. There never was, according to that paper, never will, and never can be, anything to match it on the face of the globe. The Nullifiers would even "spend just as much treasure, and spill as much blood in behalf of the country, upon any contingency, as any other State in the Union." "To be sure," says the Spectator, "some of her sons have used strong language to express the deep sense of their wrongs, but then," adds the solemn editor, "they are the children of the Sun, and are prone to express themselves in the language of the passions!"

Children of a seven-and-sixpenny Fire Trumpet! They, and the maudlin humbugs that utter stupid panegyric over them, are children of a great gas house, or they never would voluntarily make themselves so wretchedly ridiculous. There are a great many of them very fine fellows; and when you can keep them off of stilts, we know of no finer ones than may be found in South Carolina; but it is too bad that they *will* so self-pet their character into absurdity. Neither soil nor climate has had much to do in their physical or mental conformation—there certainly is nothing in either of them to have any very favorable influence in the development of human excellence. They are just about as good as their neighbors, and not a bit better. In some respects, the peculiar habitudes of their lives render them superior in the attractions of personal intercourse, and in others they are very much inferior to their brethren in other quarters of the country; that is about all that can be said of their solar or lunar advantages.—*Courier and Enquirer.*

Communications.

REPORT OF THE NEW ENGLAND CONVENTION.

(Continued.)

MR. FOSTER argued in a very impressive manner the absurdity of the supposition, that the purpose of law was answered by payment of fine, or submission to penalty and impeachment. A villain seduces the daughter of a family. That family may bring an action for damages. No father will say that the law contemplated the commission of the crime, and the payment of the penalty as an alternative in such a case, or contend that parental feeling ought to be satisfied with such an idea; nor will the genuine lover of truth and right ever make his stand at this point.

The throng of persons in the vestibule, and on the staircases, and entrance-gallery, who had been very troublesome and uneasy during the remarks of the last three speakers, (Messrs. Burleigh, Foster, and Hildreth,) which they thought delayed a song from the Hutchinsons, continued to disturb the meeting with scraping of feet, and ironical applause, during the remarks of

MR. ANDREWS, who commenced by saying that he was entirely in the control of the meeting, and if it did not choose to hear him, he could find plenty of other times and places to be heard in. [Go on! Go on! from the body of the house—noise from the entrance and gallery.] The debate seemed to him one of the half-horse and half-aligator sort, and he would say, (as the old woman in Kentucky did when a neighbor undertook to reduce her drunken husband to order,) that it was the only fight he ever saw when he did not care which licked. He rose to make it a triangular debate; and he thought all whose minds were not obfuscated, would go with him in his view of the character of the Constitution. Our good ship might have leaks,—if so we must overhaul her, stop them, and send her again on her voyage. Mr. Andrews then rehearsed the Third Party argument for the Anti-Slavery character of the Constitution.

MR. BUFFUM wished, late as it was, to remark on one word of the last speaker. He had said something about the leaks in our good ship. *His fellow-laborers* had tried to scuttle and break up our good ship four years ago; and though they failed, they had never lost an opportunity, from that day to this, to do her all the damage they could: and why? because a woman was found on board! He (Mr. B.) could not help noticing, and it merited a severe notice, how ready Third Party men were to come upon the deck they had tried to destroy, and claim the privileges they had tried to deprive others of:—privileges which they deny in their own meetings. [A voice here declared that *anybody* might speak in the *Liberty Party* meetings, however the *New Organizationists* might have conducted *their* meetings.]

MR. BUFFUM, and MR. FOSTER, both cited a great abundance of instances to the contrary. Mr. Foster alluded in particular to a meeting of many of the Third Party leaders, in their capacity of leaders of that portion of the Congregational Church that professed a sort of Anti-Slavery, and which made it a Christian duty to sustain the Third Party. This was a meeting where he (Mr. Foster) had, as a Congregationalist, and under the call of that meeting, a right to be, as much as William Goodell, Amos A. Phelps, or any third partisan whatever, who had voted that he should not speak there. He cited Joshua Leavitt as particularly inimical to free speech. A voice here declared that Joshua Leavitt was not present at that meeting. Mr. Foster withdrew so much of his charge as might have been supposed to apply to Mr. Leavitt's personal action in that meeting. A short and rapid dialogue upon the character of Third Party, as opposed to the Anti-Slavery movement, here took place; and it was suggested that, as the hour of adjournment had long since passed, the New England Convention should adjourn, and that the adjournment having taken place, Mr. Foster would explain to the meeting whatever had, for want of previous knowledge, seemed incomprehensible in the animosity with which Third Party assaulted the American Anti-Slavery Society, and the necessary conflict of that Society with it, as the nearest obstacle to the Anti-Slavery movement.

FRIDAY MORNING.—*Seventh Session.*

MR. QUINCY moved that, the resolutions on disunion having been discussed fully, the question be taken at twelve o'clock.

MR. MELLEN opposed the motion.

MR. WHITE moved that the question be taken at 5 o'clock in the afternoon.

Mr. White's motion was negatived, and Mr. Quincy's sustained, and the committee on the roll requested to take the names of all who desired to vote on the question.

MR. ROGERS read a series of resolutions (see Standard of 27th) expressive of the idea that though no Abolitionist could consistently sustain the Constitution, yet *that*, and all such political covenants, were merely effects of the slaveholding religion of the country, which it should be the paramount duty of Abolitionists to repudiate and expose, by the truth spoken in love; and that therefore, FREE SPEECH, unabridged by conventional limitations, should be sacredly regarded, and jealously asserted as the *essential* instrumentality for abolishing Slavery as an injury to *man*—(whether a sin against God or not, as its advocates deny it to be—) as inhuman, (whether Antichristian or not, as its advocates deny it to be—) as self-evident iniquity, whatever authority may be claimed for its support.

MR. JEWETT deprecated attacking the churches and ministry of Christ as he had done. He did not see the necessity of such words as "miscreant," &c. &c. as applied by some he had listened to. He was willing to go with the Convention as far as they went right. [He spoke at great length in illustration of these ideas, and then added, "If the audience are tired, I will stop." [Voices—They are! They are!] He would sit down, then, though it did seem to him as if he ought to go on, as long as they were unwilling to hear.

MR. CLAPP submitted whether it would not be well for all who, like the previous speaker, objected to such resolutions as he, (Mr. C.) yesterday introduced on the Church question, to know before they commenced the assault, what it was they were attacking. It was a waste of breath to rebuke us for attacking a *Christian* Church, or a *Christian* ministry. He recollected the advantage a word of previous explanation had been on a former occasion. It was on the deck of a steamer, on her way to carry the members of the various religious societies to the great New-York anniversary. The whole boat was black with clergymen. Among the crowd was Frederic Douglas, and he was pouring forth his invective, (if truth should be called so,) in the midst of them. One of them put on a long face, and drawled out with the utmost solemnity, "I *do* hope that *God's high priests* are not going to be reviled before all the people!" "I have yet to learn," replied Frederic, "that slaveholders and their apologists *are* God's high priests." I think with him, that to adopt such resolutions as these, is to defend Christianity against those who, for base purposes, have usurped its name. We have, as Abolitionists, become fully aware of this long since. We have, before now, adopted resolutions that the *Christian* Church never held a slave:—that the *Christian* Minister never held a slave, or justified, or apologized for the deed in another. By this statement I *head* the friends on the other side: and unless they are going to prove that the *Christian* Church *can* hold slaves, and *Christian* ministers *can* defend and justify her in it, they have not a square inch of platform to stand upon.

After all their efforts to save the Church from slaveholding condemnation—after all their sacrifice of Christ to Mammon, the South makes no distinction in their favor. What did I hear last night at the Swedenborgian chapel, where the Unitarian Association met? Why, that Mr. Motte, who is entirely guiltless of Anti-Slavery association, found a committee at the South waiting to prevent his entering uopn the duty appointed to him by the Unitarian Association. Before he had time to brush the dust of travel from his garments, those men said to him, "We understand that in Dr. Channing's church, you said that the Saviour of men, should he come again to earth would probably wear as he did at first, a dark skin, and might be exiled to the negro pew of his own churches." "I did." "Go home then." "But why?" said Mr. Motte. "Because we can't have a man sent here who meddles in the remotest degree with what don't concern his missions. We can't have a man sent here to rebuke the sins of the ministers of Savannah" And he instantly was obliged to put himself on board a returning vessel, and, being without money at the moment, to put himself on short allowance too.—Then said Stephen C. Phillips—(and my heart grew large when *he* rose) "let us hear the report." I did expect some allusion to this matter would have been made in it, but not a syllable. What's Savannah to the Unitarians here, it may be asked? Why it's one branch of their Christian Church. One bulwark of the Unitarian Zion. Oh, I should like to tell you what the Unitarian friends said at that meeting, you would not think Unitarians were Abolitionists. I never heard more strenuous opposition to Anti-Slavery. George W. Simmons was sent home from Mobile—no, not *sent* home!—*he* had to fly for his life; and what has this body of his fellow Christians at the North to say? But why do we ask the question whether they are Abolitionists or no? the very fact of the doubt, is a damning proof that they are not. Were they Abolitionists should we *doubt* of it—glad as we are to count even small things, and almost believe them great in our extreme charity and great desire to feel that we are sustained in the prosecution of our cause? There is a fire at little Fall River, and all the clergy preach sermons. A Paixhan gun bursts, and the land is all electrified from pulpit to pulpit, and the churches run with rivers of tears.—But who calls a meeting to inquire what shall be done when a whole land is wasted and made meet for the flames of Sodom! When not a few buildings merely, or a single village is burned down, but all the hopes—the affections—the intellects of a whole race are laid in ashes! There is no sympathy—the subject cannot even be discussed. Why? because American Slavery is the great *sin* of America. It's roots run through the whole soil, and if you touch one, you make the whole to shake, and it's a *dangerous* enterprise for him who undertakes it: and when the upheaving comes, men cry, "perish the slave—perish humanity,—rather than our little temple and our little sect should be seen to disagree in opinion, and be thereby weakened and shaken down." I have more to say, but my friend Walker, I see, wishes to speak.

MR. WALKER.—I do not wish to interrupt the course of the meeting, but I fear I may not have another opportunity for explanation, and therefore am much obliged for this permission; for I should be very unwilling to have an impression remain on any mind, as I was told there did, that I was slurring the non-Resistants in what I said day before yesterday. I assure you, Sir, I had no such intention. I should wish to manifest, as I feel, the highest respect for them. My course is nearly identical with their own; for I hold to the inviolability of human life.

MR. CLAPP.—I ask, friends, whether my remark was not true, that it is because of their fear of men that the leaders of our religious bodies oppose the agitation of the Anti-Slavery cause? I went recently to Portland and in the cars, I met Jason Whitman, a Unitarian clergyman. I expressed the same views of the cause of the continuance of Slavery that I have done here. "How *dare* you say," said Jason Whitman, "that the course of these ministers proceeds from want of moral courage, and feeling? You are a defamer!" and his face grew dark, his eye fierce, and his brow furrowed. The cars stopped, and he stood up and spoke with great strength of voice, and told me and everybody else within hearing, that I had no right to call in question the motives of men. I longed to reply, but I forbore, for he was angry, and he was in a disposition to take advantage of his ministerial privileges of preaching to *me* at least, and I felt no disposition to hinder *that*. Soon after it appeared that he was on his way to or from a temperance meeting: and he lamented the stubborn and wicked course of those who stood across the temperance cause, and sold grog to build up their hotels and themselves. "Are you the man," I said, "to question motives? With such a mode of procedure as this it does not become you to deny the the duty of preaching to sinners. I shall not find fault, however. I think it is your business to look into men's motives." He, and men in his position generally, see a great difference, however, between their line of duty and mine. They have a divine commission—I only a human one. I see a difference, too. They preach to those who do not pay them;—I to those who do wrong. [Applause.] Dr. Gannet wished to have it understood that the reason why they could not *be* Abolitionists was for *fear* they should be *identified* with the Abolitionists. (Hear—hear!)

The Unitarians are not sinners above all the Congregationalists. This is the condition of the New England Orthodoxy;—afraid to grapple with sin. Is it not so? Ask Moses Stuart, professor of Sacred Literature. I go to him, when I want to know what the average of his church's opinion is. I don't go to one of your two-penny people—I go high up, and ask him who sits upon the Pisgah-top of "Orthodox" Congregationalism, and I find him giving to Slavery the broad seal of New England's favorite ecclesiastical institution. "The relation of Slavery," he says, "*does, and may exist without violating the principles of the Gospel.*" "But this is only a man," I am told. So I say too:—nothing but a man. (a laugh.) But he has the entry to all the churches of his denomination, just as all the Unitarian doors fly open to Dr. Gannet. Suppose either of them to say that it was consistent with the Gospel to steal horses? Would the pulpits fly open then? I trow not. Why? Stealing men is *popular* and stealing horses is unpopular. (Hear, hear.) This last, Sir, leads you to the State's Prison—the first, to the Presidential chair. Why should not the candidates of the parties be Slaveholders? They are true representatives of their constituency. You say it is hair-splitting to declare that one cannot take oath to a Constitution like the one the political parties act under. I don't believe you'd say so if your child was in bondage in virtue of the Constitution. Oh, the hypocrisy of this nation! Suppose Moses Stuart aids and abets in stealing a man on the coast of Africa—he is tried, and found guilty of piracy. Of course he avoids co-operation in the African slave-trade, for he would be hung. But is it out of any horror he has at the moral nature of slave-trafficking? Oh, no! for he goes to South Carolina, comforting the consciences of slave-traffickers, by reconciling their occupation with the principles of the Gospel, and they'll sell men to raise money for him, and then appoint him to make a prayer over the transaction! Beautiful specimen of Christian consistency! Why the whole Church go against piracy because it is *illegal*. That's the highest Church ethics. They go against some kinds of Adultery because they are illegal, while those that Slavery legalizes, *are* always negatively and often positively sustained.

MR. JEWETT wished for proof that the Church and ministry sustained Slavery. He had heard none yet.

MR. CLAPP. Is it no evidence against the Congregationalists, that their chosen leader declares Slavery not inconsistent with the Gospel?—against the Unitarians that "it is none of their business?"—against the Baptist, Methodist, Episcopal, that half their members are Slaveholders and slaves, while they rigidly excommunicate for sins *not legalized?*

Were I to bring the same evidence against a man accused of murder, that I do against all these churches accused of Slavery, you would infallibly find him guilty.

MR. JEWETT.—If these things are true, they would amount to evidence, but I want the evidence that they are true.

MR. CLAPP.—It may be my place to find evidence, but I submit whether I am bound to find understanding. I call upon this people here present to bear me witness. Go each man and woman to your own heart, and to your own village memories. You

know that whenever you have attempted to bring this cause up for consideration out of the depths where national selfishness has sunk it, you have found the most prompt, constant, deadly opposition you have had to encounter, springing from your minister and your Church. (Yes—yes—true—applause.)

This nation is a divided nation. It is torn with the conflict between Liberty and Slavery. Slavery always hates Freedom—the Tyrant always hates the Liberator—the sinner always trembles at rebuke. Will sinner rebuke sinner in this matter? Never. This nation is guilty:—and if she trembles, at whose voice will it be? at the voice of Abolitionists! Do we find her trembling before the Congregational Church of New England? Not in the least. Quite the contrary. When the Abolitionists have produced some agitation, these last always throw a wet sheet upon it. When the Slaveholder takes up a leading religious newspaper, and sees in it—"*Ordained*, in Boston, that celebrated divine, Mr. Kirke, and the cause of the Saviour is in good hands"—does he say, "Oh! here's another Christian Church formed, and now Slavery will have to take another broadside? No such thing. He says, "I am safe. This is the man, who, when my heart was transfixed with the arrows of the Abolitionists, stepped in and shielded me."

In this very present month of June, Dr. Gannet, one of the leading men of the Unitarian Association, says: Our mission from God is silence and inaction on the subject of Slavery, and wo be to us if we do not fulfil it!

All these denominations are very much in doubt whether this question does not transcend their sphere, and Slavery says, God be praised, I've got another life to live! When Bishop Andrew, of the Methodist Church, puts his feet up upon a chair by his library table, and sees news of a great revival of religion all over the land from the Boston Recorder,—the New England Puritan,—the Christian World,—the Zion's Herald,—"Well," he says, "what do I care?" In the very heat of it they say to the Abolitionist, stop brother! stop! your agitation will interfere with our revival! That's the sort of religion for a Slaveholder. I hope all New England will echo with it." A new batch of ministers from the Andover bakery is turned out. How will that tell upon the question? Why it will make New England blacker than she is, with clergymen, and furnish Slavery with a body guard to keep her perfectly safe. On the contrary, a few inconsiderate men have attempted to come out from these iniquities of Church and State as fast as they realized the fact of participation, and what is the consequence? The rage and anger of the pro-slavery community know no bounds. And in view, of the fact that such a community sustains the Church, and denounces the Abolitionists, I call upon all present to denounce the Church as pro-slavery; and in view of the character of him who came to preach humanity and deliverance, I call upon you to deny to such churches and such a ministry, the name, the character of Christian. (Applause.)

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SPEECH OF C. C. BURLEIGH, AT THE NEW ENGLAND CONVENTION.

[The notes of this speech were mislaid when the report of the proceedings of the day on which it was delivered was published.]

This resolution of my friend Mellen goes to the length of saying that the Constitution requires no act which sustains Slavery. It does not merely claim that the system is not mentioned in the instrument. I see no force in the recapitulation of the good things that instrument contains. I see no escape from the bad, in virtue of what is mingled with it; nor do I understand how I am justified for a present wrong by the hope of future good. If the Constitution sanctioned the slave-trade for twenty years, in the hope that the writ of Habeas Corpus would finally abolish Slavery, how can the inconsistency justify the wrong? We have all heard the story of the Quaker Captain, who, seeing an armed vessel approaching, and his principles not permitting him to fight, gave place to his first mate; but when the foremost boarder reached his deck, the Quaker seized him gently round the body, and dropped him overboard, saying, as he did it, "Friend, I hope thou canst swim!" Thus did the North by the slaves. We cast them with all their rights into the ocean, and *hope* they will find some way of escape! (Applause.)

Here is the question—not whether the letter of the Constitution sanctions Slavery, but does the Constitution require us to do acts which tend to its support? Be it so that when we have done the work of amendment, we shall be justified in taking the oath; but the question now is, are we justified *till* that time? Can we promise to support Slavery while it lasts, because we trust it will not last forever?

But friend Mellen insists that the Constitution does not require us to support Slavery. Whom, then, do these singular clauses of our Constitution refer to? Our grave progenitors did not put them in merely for the sake of filling up? *Somebody* must have been meant, for instance, in the article respecting State rights, Section II. clause 3d. Who? Not the freeman, for the service or labor here spoken of, is of a kind which a man would be discharged from, by the laws of *some* of the States, while the freeman *isn't* discharged from any service to which he is legally held in one State, by anything you can show in the laws and regulations of *any* other State. But here is an obligation regarded as legal in some States, and not so in others. There is but one kind of service to which this distinction applies, and that is the service of a slave. Here is a consideration which precisely determines the meaning of this clause.

If our forefathers meant anybody but the slave, where's the evidence of it? If I have made a contract with you, can you make me specifically fulfil it? I know you can make me pay you damages if I refuse; but can you lay your hand upon my body, and hold me to perform the very service bargained for? None but slave service is ever so exacted in kind. If, then, this clause don't mean slaves, it don't mean anybody. If it does mean slaves, it concerns all who bind themselves by oath to obey it; for will anybody say that it is not helping the slaveholder to assume such an obligation? This is one way in which our allegiance to the Constitution gives him aid. And here is another. We are to protect him against insurrection and foreign invasion. "But there is not a word said about Slavery," you say, "in that provision about invasion, and 'domestic violence.'" No! nor should I say a word about piracy, if I were making a contract of mutual protection between a pirate and my merchant vessel engaged in honest commerce. We only agree to help each other out of whatever dangers our respective callings are exposed to. But is not this, on my part, a bargain to protect piracy, though it be not named? So here is evidently an understanding between the slaveholders and the North. Virginia stands ready—the North stands ready—each to fulfill the agreement. I stop not now to inquire to whose advantage it is, or to calculate the chances as to which party is most likely first to benefit by it. But admit for the moment that the advantages are equal. Here's the bargain, as far as *our* obligation to the *South* is concerned: "We know that you are inflicting a horrible wrong—it goes against our principles, somewhat—nevertheless, we agree that if you find difficulty in enforcing submission to that wrong, we'll come and help you." I don't care how ingeniously you carry out Talleyrand's idea, that language was given to *conceal* thought, the fact remains as I have just stated it. At the time of the Southampton insurrection, a requisition was made for the troops of Pennsylvania to come and put it down. I was told so by an officer of the militia there, who received orders from the Governor of the State to hold a certain part of his company in readiness to march at a moment's warning. Did those troops recognize, as the gentleman who preceded me endeavors to do, that the clause in question, under which they were summoned to arms, had no tendency to sustain the slaveholder? Would they say so on the reception of such a requisition now? Would they say, "It looks as if the Constitution did not mean to sanction the continuance of Slavery, or require us to sustain it? I take it, all who obeyed the call would feel that they were active co-operators. We are told of the mighty privilege of the writ of Habeas Corpus which the Constitution gives the slave. I care not though it give him a thousand such privileges, so long as it gives this other *Habeas Corpus* to the slaveholder; so long as by one provision of the Constitution we say to the slaveholder, "You may have the body," and by another we say, "If it does not lie easy and quiet, we will help you not only to *have*, but to *hold* it." (Applause.)

The reporting of Mr. Burleigh's remarks was here interrupted; but we understood that he discussed all the pro-slavery clauses of the Constitution.

ABOLITION SUPPORT OF HENRY CLAY.

From the Pennsylvania Freeman.

To D. L. Child.—Respected Friend,—A few readers of the Standard in this region, who also profess friendship for our principles, have intimated a prospect of voting for Clay, and the principal reason given, is, that the Standard *has been* a very judicious paper, and that its late editor evidently means to vote for Clay, and that if *he can*, with his superior opportunities of viewing the whole question, *they can* vote for him. I think, myself, the Standard has given evidence sufficient to lead to such a conclusion, and as the truth upon the point is important, I respectfully request thee to inform thy numerous friends of the facts in the case, through either the Standard or Freeman. Truly thy friend,

J. FULTON, Jr.

ANSWER OF D. L. CHILD. TO JAMES FULTON, JR.

[*Continued.*]

In a late address on British Emancipation, delivered at Concord, Massachusetts, Mr. Emerson remarked that slaveholding was not merely or mainly the love of gain. "*Besides the covetousness, there is a bitterer element, the love of power, the voluptuousness of having a human being in absolute control,*" This rankest of all manifestations of the spirit, *alieni appetens*, was weakly encouraged by our principle of our social compact. That principle, except under Washington's firm and impartial sway, has been the master one in the Government. That which was the cruellest private wrong, we have made a paramount political privilege; that which all admit to be the grossest usurpation over the colored race, is converted into legitimate authority over the white! The increase of the political power of a Southern citizen just in proportion to the number of kidnappings and piracies he might commit on the coast of Africa, or to the extent of his human stud in the United States, is a damned spot upon this republic; yet it is not clearer that steam propels timber, than that this very principle has been the *primum mobile* in our Government mechanism, (or rather Machiavellism,) for nearly half a century It has made peace and war, it has commanded our armies and navies, it has regulated or suspended commerce and intercourse with nations; it has levied and expended our money at pleasure, whether to catch slaves, to pension bloodhounds, to reward sycophants, or rob Indians.—A company of Southern law students were lately debating with a friend of mine the Texas question. He observed to themthat the acquisition of a vacant territory so extensive, would reduce the value of real estate throughout the South; and he asked them how it was that in view of such a result, they were so desirous of Annexation. "Because," they replied, "*it will give us political power, and with political power, we will take care of our interests.*"

In the pockets of thousands, and tens of thousands of the citizens of the United States, and of Texas, there is a thing called Texas landscrip. It is a species of title founded on qualified grants by Mexico, of immense tracts of land, conditioned on the performance of certain settling duties, which were never performed, and therefore the titles are void. The whole speculation is founded in deceit and fraud, but by a coalition of the Texan marauders and insurgents with the land-jobbers, who assisted them with arms, munitions, men, and money from the United States, these titles are to be made good, if Annexation takes place, but otherwise will be worthless or nearly so. In the former case, I believe that the scripholders will realize more than *a hundred millions of dollars*, and the Great Kenawha embezzler, the proposer of a bribe to the President of Mexico, the denouncer of every Northern friend, of a protective tariff as "a felon," will become the richest rogue on this continent. Mr. Clay has need of much sympathy in his misfortune of having incurred by his Texas letter the condemnation of this distinguished person.

There is also in American pockets the entire stock of the national debt of Texas. This is variously estimated at from *ten* to *twenty-five* millions. No human being knows how much it is, or what it would become, if *we* should "assume" it. For three years the Government has kept no accounts, and if they had, it would make no great difference, for Texas book keeping is very uncertain. In the severe straits to which the friends of *freedom* in that country have been driven, much of the debt has been created by promising to pay three or four to one of value received. These obligations the Northern workingmen are to redeem at par.

Here, then, are two magnificent lotteries, in which every blank is to be made a prize by Annexation, and in which every prize will be made a blank without it. Pitiful and palpable as these schemes of swindling are, they are nevertheless formidable. Thousands and tens of thousands of adventurers in them are dispersed throughout the country, and are operating in disguise. I am informed by Southern Whigs that most of the leading friends of Annexation have tickets in these lotteries.* They are active, clamorous, and, of course, unscrupulous. They urge the people to go Annexation for the aggrandizement and greater security of our rising Republic. They tell them that it will extend civilization, republican institutions, and Christianity, and open a new and profitable market for the products of our factories.

The insulting appeal to the cupidity of "Eastern manufacturers" originated with the late Secretaries Upshur and Gilmer. It has been elaborately illustrated and plausibly urged by the Honorable Mr. Walker, who is said at Washington to have run his slaves into Texas to avoid his creditors, and is supposed to hold them there now. He has always been a free-trade man. I am told that there are manufacturers and merchants who are eying this bait, and are prepared to jump at it. Is it possible that Northern manufacturers can believe that nullifiers and free-traders are going to rob Mexico to enrich them? The argument in its best aspect comes to this, that it is good policy to go to war for the capturing of consumers! This would be a new ground of war, and a new kind of protection, as new as the protectors themselves. It is supposed that there are not above one hundred thousand inhabitants in Texas, and probably half of them are slaves. Slaves are not permitted to be large consumers. If we are to fight for consumers, it would be worth a while to consider whether it would not be wiser to conquer China, where there are enough of them to make it an object.—Or, if the views of nullifiers to the benefit of "Eastern manufacturers," are too moderate for this, they might at least make a treaty with *Hayti*, which would without the expense and hazards of war, secure us more customers than there are inhabitants in Texas. There is still another peaceful and infallible method of making a market for "Eastern manufactures." It is found that the emancipated negroes of the British West Indies consume *four-times* the quantity of manufactures that they did as slaves. If these Southern gentlemen wish to provide consumers of "Eastern manufactures," let them convert their slaves into freemen. It would probably increase the demand for clothing at least $50,000,000 per annum!

During the last winter I conversed much with the ablest and fastest friends of protection in both Houses of Congress, and there was not one who did not set it down as certain, that Annexation would seal the doom of our Northern industry. Many of them, not hitherto friendly to abolition, admitted that Abolitionists had detected and exposed the secret cause of the war which the Southern slaveholders, aided by their Northern understrappers, have waged upon Northern industry through the instrumentality of capricious and deleterious legislation. If "Eastern manufacturers" are deceived by a trick so maladroit,

> "Duller should they be than the fat weed,
> That rots itself in ease on Lethe wharf."

And if mental imbecility, be as is alledged, a justification for enslaving men, they would deserve to receive chains, whips, and tasks, on the plantation of a Texan brigand.

But it is urged that Annexation will be the means of abolishing Slavery in the old slave States as fast as it will establish it in new ones. What then do we gain for liberty and humanity, especially as slaves are treated much more cruelly in planting than in farming States? But these men tell us that annexation will build up "Eastern manufactures;" then why not also the *Southern?* The annexation of Texas would have about the same tendency to abolish Slavery in the old slave States, that enlarging the market for wool, and prohibiting the importation of foreign wool and woolens, under penalty of death, would have to abolish wool-growing in New England and New-York.

We are told that Texas was once ours—"all our own," to use a favorite phrase of Mr. Walker. Hence he calls the proposed robbery, *re*-annexation, and therefore the "harmonious Democracy" sing re, re, re. This was the name given by the Egyptian priests to the sun, considered as a divinity; and it has become the pole-star of the Annexation jugglers. It seems to be supposed that this imposture will enlist national pride in the service of private speculation, and of slaveholding ambition and rapacity. There is no more reason for this prefix in the case of Texas, than it would be if it were a question of annexing Botany Bay. It is pretended that Texas was a part of Lonisiana, and was included in our purchase of that province. But in truth we never had any title, whatever, to Texas. France, of whom we purchased Louisiana, had held that province from 1682 to 1763, when she ceded it to Spain, but received it back in 1800. France never possessed, nor claimed, any right to Texas. The proof of this is:

1. The absence of all record, memorandum, or tradition of such possession, or claim.

2. Positive facts, which show that neither the one nor the other were ever thought of by France, and that Spain and Mexico had the original possession, and have always maintained it.

La Salle, in his search by sea for the mouth of the Mississippi, with a view of establishing a colony there, missed the point of his destination, and reached the coast about a hundred miles too far west; but supposing himself to be still east of the Mississippi, he coasted westward, until despairing for the time of finding the object of his search, he landed and built a fort at the Bay of St. Bernard, now *Matagorda*. From that place he journeyed on foot along the margin of the bay, to the eastward, still hoping that it would prove the outlet of one of the mouths of the Mississippi. When this hope failed, he set out on a journey towards Illinois and Canada, in both which he had friends and resources. His aim was still to carry out the design of his voyage, viz: exploration, and colonization at the mouth of the Mississippi. He proceeded northeastwardly, and having passed the Colorado, the Brassos, and Trinity rivers, and approached the present frontier of the United States, at a place supposed to be near the head waters of the *Sabine*, he was compelled, by desertion of his men, and failure of ammunition, to retrace his steps to the fort, at the Bay of St. Bernard. On a subsequent journey, which he immediately undertook over the same route, he was murdered by some of his own men, not far from the river Brassos. On the river Trinity, La Salle found a numerous nation of Indians called Cenis, who were possessed of various articles, which undoubtedly came from the Mexican Spaniards, such as *horses, silver spoons, clothes*, and *pieces of money*. The Mexican Spaniards having learned that Frenchmen had penetrated to those Indians, sent a strong military detachment to that nation, and took the survivors prisoners. The survivors of the party left in the fort, which in the meantime had been destroyed by the neighboring Indians, were also taken, and the whole conducted as prisoners to the city of Mexico. Two of them were imprisoned for a time, and then condemned to work in the mines, where it is supposed they ended their days. The others were taken into the service of the Viceroy. The French Government made no complaint of these proceedings, although the expedition was fitted out by it; nor was any claim made for the surrender of the prisoners. Louis XIV. was not a monarch to submit silently to such an indignity as he would have deemed this treatment of his subjects and servants, and this violation of his territory, had he considered it his territory.

The only foundation of the assumption that the territory was once ours, is a letter, written by Mr. Jefferson, on the 10th of July, 1806, to one of our negotiators at *Paris*, who were endeavoring to obtain from the Emperor of the *French*, a boundary on *Spanish* territory, more favorable than we could obtain directly from Spain. This letter says:

"With respect to our western boundary, your instructions will be your guide. I will only add, as a comment to them, that we are attached to the retaining the Bay of St. Bernard, because it was the first establishment of the unfortunate La Salle, was the cradle of Lonisiana, and more incontestably covered and conveyed to us by France under that name, than any other spot in the country."

In another letter, written September 17, 1806, Mr. Jefferson said:

"Although we considered our title good as far as the Rio Bravo, yet in proportion to what they [our negotiators] could obtain east of the Mississippi, they were to relinquish to the westward, and sneceesive sacrifices were marked out, of which even the Colorado was not the last."

At this time, Napoleon was at the height of his power. He had got the royal family of Spain into his toils through the instrumentality of Godoy, the infamous favorite of the Queen; and his will was as sovereign at the Escuriel as at the Tuilleries. The policy of Mr. Jefferson seems to have been to use the ascendency of Napoleon in order to extort from Spain a western boundary, which should include Texas, and if possible, much more; in fact all that the modest Congressmen of Texas have "annexed" thereto.

Now, that Mr. Jefferson himself did not believe that our claim had any validity whatever, we have decisive proof from himself. In a secret message transmitted by him to Congress, on the 6th day of December, 1806, he said:—

"Our line to the west was one which would have left us but a *string of land* on the Mississippi."

The message related to the settlement of difficulties existing between us and Spain, in relation to the eastern and western boundaries of Louisiana. The message made no specific recommendation, but it was privately disclosed to the Committee of Ways and Means, that the object was to obtain an appropriation of *two millions of dollars*. John Randolph, Chairman of the Committee, waited on Mr. Jefferson on the same day, December 6th, and was informed by him that the money was wanted for the purpose of Florida. Mr. Randolph refused to support the proposition, unless the President would say this officially. At the meeting of the Committee on the next day, December 7th, *Bidwell*, of Massachusetts, *construed* the message into a requisition of money for *foreign intercourse*. Mr. Randolph moved that the use of the sum proposed, viz: two millions, be limited to the specific object of purchasing Florida, which was agreed to in the Committee, but the limitation was stricken out in the House. The bill was taken up in secret session, and Mr. *Varnum* of Massachusetts, stated that the measure was in conformity with the secret views of the Executive. It was passed in secret, and two millions of the people's money submitted to Executive discretion. *It was immediately sent to Bonaparte*, for what purpose, has not been disclosed, and will probably never be authentically known. Mr. *Randolph*, theretofore an ardent friend and supporter of Jefferson, resisted the whole proceeding, and after it was consummated, denounced it in a pamphlet to the people.

Louisiana was never described, either by La Salle, when he took possession of it, or by the French while they possessed it, except as the country watered by the Mississippi and its tributaries. This of course does not include Texas, none of its rivers, being connected, directly, or indirectly, with the Mississippi. It was ceded by France to Spain, retroceded by Spain to France, and ceded by France to the United States, with no description, but that of "the province of Louisiana, as previously possessed" by the successive grantors.

In 1806 a body of Spanish troops passed the *Sabine*, and General Wilkinson, Commander-in-Chief of U. S. A. was sent by our Government to repel them. In the orders, issued by General Dearborn, Secretary of War, by "special" direction of Mr. Jefferson, Wilkinson was instructed to explain to the Governor of Texas," "that the quiet possession of the country by the United States, *east of the Sabine*, (with the trifling exception of the place called Bayou Pierre,) ought, and will be considered as fully within the limits of the country, surrendered to us on taking possession of Natchutoches; and therefore, any attempt of his Catholic Majesty's officers, to disturb the existing state of things, by endeavoring to occupy any new post east of the Sabine, must be considered by the Government of the United States, as an actual invasion of our territorial rights, and will be resisted as such."

This letter was dated May 6, 1806. General Wilkinson marched towards the Sabine, but the Spanish having retired to the west bank of the river, no collision took place, and it was immediately agreed between him and Herera, Governor of Texas, that both parties should regard "as disputed territory," a strip of landextending about forty miles *east* of the Sabine, i. e. to a conventional line up to which the Spanish claimed, and had undoubtedly possessed, for they had an old missionary establishment a few miles west of Natchitoches, called *Maria Santisima de Guadalupe*, founded in 1715. In that year, four Frenchmen, having passports from the Governor of Louisiana, entered Texas for the purpose of buying cattle at the Spanish missions. They were immediately sent by the authorities of Texas to the city of Mexico, agreeably to the habitual policy pursued by the Spanish colonial government, of excluding all foreigners. It is scarcely necessary to say, that these passports were evidence enough that the Governor considered the men as not about to journey in *Louisiana*.

The conventional line run from the Gulf of Mexico, between the rivers Calcasieu and Mermento, northwardly a few miles west of Natchitoches, to the Red River. Wilkinson, and his aid-de-camp, Col. Burling, speak of the territory west of the Sabine, as "the undisputed territory of Mexico." Wilkinson also says in his memoirs, that the convention concluded by him and Governor Herera, "was respected by the Spaniards, but little regard was paid to it by citizens of the United States;" and that, "subsequent to this incident, sundry aggressions have been made on the province of Texas by our citizens in that quarter, not under the authority of the Government, but it is presumed, from the following circumstances, with their connivance." This is the testimony of the commander of our army.

In the Florida negotiation, the Spanish Plenipotentiary claimed to the line above described, but Mr. Adams objected that this was not a convenient boundary, and the Sabine was ultimately adopted for no other reason. Here was a donation of a tract of land large enough for several counties, for the sole purpose of accomodating us with a satisfactory boundary.

This is the substance of the case, and I now leave it to all honest or decent men to treat this re-imposture with the contempt it merits.

Were there no other objection to the Annexation of Texas than that the scheme originated in a vile and stupendous fraud and conspiracy, it would be sufficient for me. Mr. Benton informed us in his late speech, that in 1819 he denounced the Florida Treaty as throwing away Texas, and that he then began to write in the St. Louis newspapers in favor of its re-annexation. There is nothing in this to boast of. It is not the only instance in which he has furnished falsehood and sophistry for newspapers, and labored, to the best of his ability, to pervert the public mind. It is remarkable, however, that in that very year, a person went out from the city of St. Louis to Mexico, and by representing to the Spanish Government that the Catholics were persecuted in the United States, obtained leave to found a colony in Texas as an asylum for them. Hence that condition, so well known, that the settlers should be none but Catholic. This is the explanation of the singular and unprecedented fact that the Spanish Government should have admitted foreigners to obtain a footing in one of its American colonies. The land was granted by the Catholic King for pious and charitable uses. I am impressed with the belief that this movement was the result of a plan formed by slaveholders and squatters, even at this early day, to get in an entering wedge, with a view of ultimately dismembering and robbing Mexico. Americns had for many years been trying in vain to make a lodgment in Texas. The time, the place, *the false pretence* have irresistibly made this impression.

I will not enter into the disgusting details of the ingratitude, treachery, rapacity, fraud, and violence, which have characterized every step in the preparation and progress of the revolt. I have so often dwelt upon these, particularly in a pamphlet published at Washington winter before last, entitled "The Texan Revolution," that I will not now go over them again. Suffice it to say, that in February 1830, an extensive conspiracy was found to exist in the United States, with a complete organization, and a cypher for correspondence, the object of which was the dismemberment of Mexico, and the annexation of a part thereof to the United States; that *Sam Houston* was the active head, but General Jackson, then President of the United States, the secret soul of it; that the conspirators in the United States, in Texas, in the Cabinet a Washington, and in our Legation at Mexico, acted in concert to carry out the design; that intrigue and corruption extending to the offer of *bribes to the amount of half a million of dollars*, were tried in vain; that the definitive failure of all other means of obtaining the territory, was the signal for raising the standard of revolt; that Sam Houston went to Texas in 1830 to prepare for that contingency; that he gave out to his friends and confederates that "he was in possession of the private views of the President of the United States, and acting in conformity thereto;" that Houston and his accomplices fomented the insurrectionary spirit, caused in a certain portion of the Texans by the laws of Mexico, prohibiting the introduction of slaves, and finally, in the year 1829, totally abolishing Slavery; that the American emigrants to Texas were treated with extraordinary hospitality and generosity by the Mexicans; that the pretexts of the revolt were false and groundless; that it was not the legitimate *settlers* of Texas, but conspirators and intruders from the United States, who made the revolution; that, on the contrary, a majority of those settlers were averse from it, and opposed it as far as they could without danger of Lynch law; that arms, munitions, men, and money, were openly furnished by slaveholders, and Texas landscripholders in the United States, in violation of the law of nations, of our municipal law, and of our treaties with Mexico; that no attempt was made by the authorities of the United States to execute the laws and treaties, but, on the contrary, the utmost countenance, constantly accompanied by the fairest professions of friendship to Mexico, and of the strictest regard for our neutral duties to her, was given to the insurgents by those authorities; that an army under General Gaines was ordered into Texas by General Jackson, under false pretences, in further and most flagrant violation of the law of nations, and of solemn treaties; that attempts were made, first by President Jackson, and afterwards by President Van Buren, to get up a war with Mexico, to cover, under the less odious name of conquest, the original and long standing project of robbing her, and obtaining more slave territory; and finally that the slaveholders, the Locofocos, and John Tyler, have labored to excite the West on the subject of Oregon, and the whole country on the subject of the British claim of visitation for the detection of slave-trading pirates, with the intent to get the United States into a war with Great Britain and Mexico, chiefly for the purpose of consummating the grand conspiracy of obtaining Texas, and extending and perpetuating Slavery.

Now, therefore, if Slavery were out of the question, I for one would oppose Annexation to my last breath.—Eternal justice, the violated laws of hospitality, the discouragement of fraud and ingratitude, the moral sentiment, and the universal interests of mankind demand that this hideous complication of crime should be suppressed, and a world nuisance abated. All this will speedily take place, unless the criminals are protected with the broad shield, and taken to the bosom of this Republic; which may God of his infinite mercy forever avert.

For fifteen years I have striven according to my humble means, at home and abroad, in public and in private, by speech and the press, to expose and defeat these frightful and stupendous machinations. And now, when a great and honorable, and I trust invincible party, with a statesman of unimpeachable integrity, unsurpassed ability, and powerful character at their head, have come up to the same work, is it my abolition brethren who require me to turn from our enemy, and fight our auxiliaries, my own cherished political friends, from whom I have been separated solely because "they came not" sooner "to the help of the Lord against the mighty."

My position or my principles are not changed. The change is in others, not in me, and it is for them to justify the aid they are indirectly lending to a party, the most deadly and insidious in its hostility to justice, liberty, philanthropy, peace, and progress.

The Whigs, in my opinion, are the only sincere and true Democrats. For ten years and upwards they have acted, though not as often and thoroughly as they ought, and as I wished, yet they have acted repeatedly and powerfully in defence of human rights, and more especially for the conservation of the great constitutional instrumentalities, the right of petition, the freedom of the press, of speech and debate, by which alone we assert those rights, and by which alone they can be peaceably, patriotically, or successfully asserted. The Whig party is composed of men, more intelligent as a general thing, more independent, disinterested, and humane than their opponents. They have shown, that as a party, they can neither be moved by the violence nor seduced by the corruption of Slavery. The very first act they performed on their ascension to power in 1841, was a sacrifice to principle unparalleled in the history of party contests. I mean the rescission of the gag-rule. I have ever regarded that act as the principal cause of their overthrow. Had they shown the same subserviency to slaveholding tyranny interest, and ambition, as the Locofocos have ever done, had they for the sake of Federal honors, office, and emoluments re-enacted that rule, and yielded up all the important *committees* to that habitual jealousy and arrogance, which Locofoco rule has done nothing but fawn upon and confirm—they would have been in power now; and *they*, instead of pliant Democrats, falsely so called, would have had the offices, and would have become, like them, the base deceivers, or the contemptible tools of Tyler. And I look upon it as a cheering evidence, not only of the progress of our cause, but also of the prevailing moral soundness of the American people, that a party, which lost power so virtuously, is about to recover it with interest.

And now, friend Fulton, what shall we say of the other side. I would rejoice, and regard it as the greatest kindness, if you would show me how I can vote for any one but Henry Clay, or how I can omit voting, without helping Polk and Slavery. For many years I have refused to vote at all, unless the political parties put up men who would do Anti-Slavery work; and then I have voted indiscriminately for Whigs or Locos. I did so upon the ground that Slavery is such a master principle of injustice, corruption, and ruin, in the administration of Government, both Federal and State—so pervades, colors and controls every important measure, appointment and department, that I have come at last to believe that an office-bearer, who is prepared for Anti-Slavery work, can do but little harm, and one who is not so prepared, but little good, whatever he may think on the other questions now, or likely to be, agitated among us. In the present Congress, and in the last, the few Locos favorable to abolition, found themselves on all the most important questions, voting with the Whigs.

The Locofoco party, containing, I cheerfully admit, individuals who have acted upon principle, and with an independence which does them the highest honor, is, nevertheless, profligate and pro-slavery. In Congress and the State Legislatures, with recent exceptions in those of Massachusetts and Maine, they have trampled on our dearest rights, and on the cardinal principles of their pretended creed, in order to retain power, and get office, by supporting the tyrannical encroachments, and the destructive and degrading demands of Slavery. They have plumed themselves on a strict regard to the right of instruction. They have constantly claimed that Senators elected, for six years, ought, in cases of a change in their States, to accommodate their principles to that change, or resign. Yet, at the Baltimore Convention, under the whip of their slavemasters, every man of them, (if they are men,) though deputed to do a specific act, requiring, if done in good faith, but a single day, boldly and shamelessly turned their backs upon their past professions, and upon the positive and deliberate instructions of their respective constituencies and States. Why was this? Because Van Buren was not willing to sacrifice everything for Texas and Slavery, and Polk was. Texas and Slavery have become the *Shibboleth* of the party. General Jackson, the old soul of the Texas conspiracy, well and long known as a slave-trader, was the father of the Locofoco nomination for President. Hence the candidate is called "Young Hickory," Jackson's arm struck down "his friend," Van Buren. This is demonstrable. It is true that he wrote a letter to the Convention in favor of Van Buren. But it appears by a subsequent letter, that he had previously determined that Van Buren could not be nominated. He says that he made up his mind "with great regret, that the position of his friend on the Texas question, rendered his nomination impossible." His wish was father to the thought. It so fell out that Mr. B. F. Butler, Mr. Van Buren's *fidus Achates*, did not communicate Jackson's letter in favor of his "friend," until the nomination was made, the instructions of the democratic party violated, and Mr. Van Buren's prospects blasted forever! Then Mr. Butler produced the letter. Now let it be borne in mind that Butler went to the Hermitage soon after the appearance of Van Buren's Texas letter, was in consultation with Jackson many days, and came fresh from the odor of his sanctity, to the Convention, bearing himself the letter which he withheld from those to whom it was addressed! Would he have dared to do this unless he had been authorized, and the whole manœuvre previously arranged or agreed to by Jackson? The conclusion seems irresistible, that the letter was written not to aid Van Buren, but to be used after he was killed, to pacify the honest, but mistaken, deceived, defrauded, and insulted Democrats of New-York, New England, and Ohio; and to retain them in the leading strings of that ignorant and unscrupulous demagogue, who has been for fifteen years conducting them to perdition, and who is still as much the head of the party as he is the soul of the Texas conspiracy.

[*To be concluded.*]

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ERRATA.—In first part of this letter, second column, for "1826," as the date of Mr. Clay's address before the Colonization Society, read 1829. About the middle of the same column, for "act," read *duty*, so that the meaning will be, that the protective duty laid on cotton by the first tariff act, and not the act itself, has been continued. Near the bottom of the same column, for 1839, read 1836, so that the meaning will be, that the price of slaves has declined since 1836.

LETTER FROM WM. A. WHITE.

DEAR GAY—I wish for a space in your paper to state some views in opposition to Wendell Phillips's arguments showing that it is a man's duty to disfranchise himself under our Constitution in order to prove his Anti-Slavery. I disagree with him in all his arguments but one, which I shall state below; but before proceeding to the question, I agree that there are pro-slavery clauses in the Constitution, and that asking another to take an oath, is equivalent to taking it oneself.

It happens that the pro-slavery clauses are not all the Constitution, but there are other parts for the general purposes of government, to secure justice, the rights of property, &c. If these clauses were carried out in a spirit of justice, there is no question that every slave would be freed; but owing to the character of our Supreme Court, which represents a pro-slavery people, this has not been done.

No one will then deny, that there is a plain, a palpable contradiction in the Constitution, one part intending to secure to the people certain rights, the other making provision to take them away. It may be pretended that the clauses in favor of liberty, were not intended to apply to the slave; but whatever their intention, it is a well-known and acknowledged principle of law, that in all cases of doubt or contradiction, the laws shall be so construed as to favor liberty. I look, then, at these clauses, as being the opposite ends of a lever which will be swayed either way, as the weight of opinion and influence is made to bear upon it. It has happened, most unfortunately for the cause of human liberty, that the influence and weight has been on the side of Slavery, and Liberty has kicked the beam, but already there is a change, and the sharp eyes of the interested slaveholder sees the mighty lever slowly moving, as the scale of liberty sinks, and Slavery rises.

The cry is now raised, we must stand by the Constitution as it is: or we shall perjure ourselves, if we swear to support it, and do not carry out its provisions. Many influenced by this cry, have hoped to escape all responsibility of the sin, by disfranchising themselves; among whom is friend Phillips. I honor his conscientiousness, but deny the ground on which he bases his action.

The Constitution of the United States is a compact or contract between the people of the country, made by our fathers, and binding on us as long as we agree to all its terms. Phillips says that "every November we create the Government anew." I agree that it is so, and think my voting is a ratification of the bargain, as it has always been construed—if I vote silently. But have I no right to say to the South, hitherto the bargain has been thus:—but I now conclude I will not enter into the old bargain, but will agree to so much, viz: the liberty clauses, and shall vote for men who will fulfill that bargain. I vote for such men, and they are sent to Washington, or into our State legislatures, and there make this statement of the new bargain. If the South refuses to allow them to take office on those terms, the crisis has come, an! for one, I stand ready for the consequences. I agree withMr. Pierpont's argument as to the right of a man to constrne the Constitution as he thinks in accordance with justice, but he has no right to keep that construction a secret, until he gets into office, as he thus is a party to fraud, and the other side are not prepared to meet him.

The cry is now raised that this is a fraud on the people of the South; but I see no fraud. We are going to renew a bargain, and I state the terms on which I will renew it. If they do not like them, if the country does not like them, they have only to refuse to administer the oath of office, and my candidate will stand without the hall of legislation, and thunder on the doors for admission, as did Daniel O'Connell on the doors of Parliament, with the God of justice on his side. I ask Phillips in all candor, whether for mere purposes of agitation, a man standing at the door of the Capitol in this position, would not produce a greater effect, than in any other. Then, indeed, the empty chair of that member would speak, as did La Fayette's in the French Parliament. If that chair were vacated in the cause of liberty, Liberty herself would take the seat and thunder in the ears of this nation her rebukes upon our hypocrisy. Such action, brought about by such means, leaving our hands clear of all pollution, is worth volumes of empty resolutions. It is not calling ourselves traitors to tyranny, that makes us such, more than calling the Church of this country Christian, makes it such. Our deeds must prove our words, and the Government of the United States knows no treason that is not proved by overt acts. Your treason to the present Constitution must be proved in one of the two ways, either taking up arms, or leaving the country. Declaring oneself disfranchised in the cause of Liberty sounds well; but proving that we are so, by sending men to Washington, whom the Government shall send home, is the way; and thus disfranchise ourselves, is the true way. Byron says, "Words are things," but I hardly believe that resolutions in favor of disfranchisement, would be considered by our Government, as proving yourself or Garrison traitors.

You tell me I am perjured because I will not support the whole Constitution, but I am now offering the terms of a new compact, which it is for the South to accept or reject. With all due deference to your opinion, I think you are the perjured men, for you have sworn to support, and now refuse. If you have a right to refuse the whole Constitution, I claim the right to refuse a part.

It will be asserted that this doctrine is revolutionary, and it is just what I mean it should be, and is just what we want. The age of bloody revolutions has passed by, and we now come to the age of revolution at the ballot-box, as potent as the former, and more certain.

I hold that the people have an undoubted right to decide what the Constitution means, and the moment a majority so decides, that decision is binding on the majority, and the minority before taking office, must state their dissent, and leave it for the majority to decide whether they shall hold office, thus the burden is thrown on the majority, and the minority are disfranchised, and appeal to the world as martyrs in the cause of justice.

Phillips says, at the close of his article, that he is not bound to leave the country; it is a matter of expediency. Once admitting expediency as a rule, and it is the plain duty of all who believe in human government, to vote for the slave, since this action penetrates more at the South than any other. The Massachusetts Anti-Slavery Society,

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* I formerly sought, by all the means in my power, for authentic information on this subject, with a view of enabling the people to estimate aright the motives of leading Annexationists; but I met with insuperable difficulties. The dealers, the agents, and most of the holders, "love darkness rather than light." From time to time I have ascertained, to my satisfaction, that the following persons are, or were, largely interested:

"*Upshur* and *Gilmer*, late Secretaries of State and the Navy. *J. R. Poinsett*, and *Anthony Butler*, former Ministers of the United States to Mexico. *Duff Green*, author of the exploded tale on which the Texas Treaty professed to be founded; and father of *Benjamin E. Green*, now acting in the double capacity of Charge of the United States and *Texas Spy* in Mexico. *Gilbert L. Thompson*, Captain Tyler's messenger to Mexico. *R. J. Walker*, Senator from Mississipi. A son of Thomas Ritchie, editor of the *Richmond Enquirer*. *Samuel Swartwout*, late Collector, New-York; a

which has produced so wide and deep an effect upon the country, is yet obliged to write to C. M. Clay, to tell him of themselves, as all he knew of Northern Anti-Slavery was the voting party.

I saw, also, a short time since a young man from the South, who told me the only news of the progress of the cause he received, was, by the increase of the vote for the slave in Church and State. Our mass meetings are not noticed by the Southern papers, but if a Governor or member of Congress is not elected, the editor is obliged to explain that it is because so many votes were thrown for Mr. Scattering, who it is well known at the South is the Anti-Slavery candidate for various offices. This voting is a great bugbear to the party men, and even the *respectable* Daily Advertiser of Boston, puts out articles to humbug Abolitionists into voting for menstealers, or that meaner race, ther lickspittles at the North.

In the midst of all troubles, there is comfort, and those Pennsylvania friends who are grieved at the smallness of their no-voting party, can gather consolation from the fact that the State has kindly made all the colored people non-voters, and thus saved them from this flagrant sin.

The Quaker Martin, (if that's his name,) ought to receive the thanks of the non-voters, now, instead of their abuse. Yours, truly, WILLIAM A. WHITE.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, AUGUST 22, 1844

Take Notice.—There is a paper published in this city, called the New-York Standard, and letters and papers intended for us, often get miscarried to that office. Our friends and correspondents will please be sure and direct to us, as the *Anti-Slavery* Standard.

EASTERN PENNSYLVANIA ANTI-SLAVERY SOCIETY.

The annual meeting of this Society, held the last week at Norristown, was one of the most interesting occasions I ever attended. I did not know much of the spirit of the Pennsylvanians, but feared to find them timid, especially hostile to the disunion measure, and ready to compromise their consciences by a coalition with the Liberty party. But I have been greatly disappointed, for never, out of New England, have I seen Anti-Slavery present itself in greater purity, with firmer self-reliance, and a more entire and evident determination to know the truth, and when known, to abide by it. The old Puritan spirit of New England, quick in thought, and prompt in action, impatient of slowness in others, and with something of the spirit which leads to intolerance, but which is, after all, the only one that ever created a reform,—a stern love for the right, and the most unflinching advocacy of what one believes to be so, though the world shall oppose,—New England's best and chief characteristic,—this has not easily recognized the milder, but not less true, the slower, but not less certain, spirit of the Friends, as in fact identical with itself. And on the other hand, the Friends have not seen in the harsh tone as it seemed to them, but which is only earnestness, of New England Anti-Slavery, a spirit wherewith their own could accord. But these feelings are yielding to a better understanding of each other's characters, and more just appreciation of each other's positions. The Decennial meeting in December last was disorderly, indecisive, characterized by no marked action, and left no impression upon the people but that of weariness and impatience. From this all went away refreshed, and invigorated, feeling that an occasion has passed which will make an era in the Anti-Slavery history of the State. I do not mean to say that there was no disorganizing spirit manifested, or that the results obtained were come at without a struggle. This is the case always. But the truth, on the whole, achieved a most signal triumph, and error was most signally defeated. I, for one, went fearing a secession from the American Society, and a repudiation of its distinctive doctrines, but came away feeling that the ties that bound them together, are more firmly fastened than ever, and that so far as disunion is concerned, Eastern Pennsylvania is as true as Massachusetts herself. I have no doubt that many others were as agreeably surprised at the result of the meeting.

The first question brought up was on the propriety of admitting persons from other States to sit as delegates to the meeting. It led to some discussion, and excited some feeling, as it seemed specially aimed at those present from the Eastward. The motion, however, was amended so as to admit all persons to take part in the debates, but not to vote, excepting those from New Jersey and Delaware. An explanation was given, that this was their usual course of procedure, but so entirely different was it from anything that we from "other States" had been accustomed to, that it could not but excite the suspicion that more was meant by it than met the ear, and that it in fact originated in a narrow partisan spirit, which would, had it dared, have cut off certain obnoxious persons from exercising any influence whatever in the meeting. The resolution, however, seemed to be acquiesced in for the sake of peace, as the vote upon it was very small, being almost literally, as Rogers said on another occasion, *un-animous*. They allowed talking, which is the great point after all. It is only Liberty party that thinks the vote almighty, and none but the spirit of new organization would have thought of granting *permission* to anybody to talk.

A Business Committee brought in a series of Resolutions which seemed to contemplate the probability that the Liberty party members of the Society were to have everything their own way;—that the question of non-voting, under a pro-slavery Constitution, was not to be touched,—that *anathema maranatha* was to be hurled at the Standard, to its utter annihilation if possible, because Edmund Quincy first dares to think, and has then the astounding audacity to say that he thinks, that James G. Birney is a more objectionable candidate for President than any other in the field. The Resolutions asserted also the general principles of Anti-Slavery, which probably not a single individual in the house had not, years ago, settled as immutably true, and as unquestionable as that the sun shines; but they were also evidently intended to cut off all discussion which would mark out for the Society any course of action which should make it an effective Anti-Slavery instrumentality, other indeed than a third party one. This comfortable state of things, however, was immediately destroyed by J. M. McKim, who introduced a Resolution declaring the pro-slavery character of the Constitution, and the duty of non-voting under it. He offered it, he said, in no partisan spirit, but simply because it was *the* question then and there to be discussed,—that it was the subject which was uppermost in men's minds, and that the attempts which had been made, and openly avowed, to keep it out of sight, as an exciting topic, must be entirely futile. It would come up in some shape or other, and had better be fairly and honestly met in the spirit of kindness and fair discussion. It could not be covered up, nor plastered over. The meeting immediately voted to take up his Resolution for discussion. A series of counter resolutions were then offered by Professor Cleveland of Philadelphia, a leading Liberty party man, as an amendment to McKim's. These declared that as the words "Slave," "Slaveholder," and "Slavery," were not to be found in the Constitution of the United States, and as that Constitution was created for the purpose of "securing the blessings of Liberty, &c" and as it guarantied a Republican form of Government to each of the States of the confederacy, and provided against any man's being deprived of life or liberty "without due process of law;" that therefore the said Constitution could not be pro-slavery, but must be anti-slavery, and the duty required of us was not to refrain from voting, but to carry out at the ballot-box the true intent of the instrument. Here was the whole question before the meeting, and the issue fairly made apparently between Unionists and Disunionists, or, as Thomas Earle would have it, between non-resistants and Government men, but actually, as the result proved, between old organizationists on the one hand, and new organizationists and Third party on the other.

I have neither room nor time to give even a sketch of the warm, and exceedingly interesting debate which occupied the attention of a crowded auditory for the first three days of the meeting. Nor is it necessary; as a full report of all the speeches will be found in the Pennsylvania Freeman of this week. Charles C. Burleigh made the opening speech, and presented the question fairly to the meeting. Thomas Earle followed him, and acknowledging at the outset the pro-slavery character of the Constitution, went on to show, that notwithstanding that, we were bound by our duty to the slave to vote until we could procure such amendments to that instrument as would answer our purpose. I understood him to say that when it was satisfactorily proved that such amendments could not be procured, that then he should be ready to go for Dissolution. His speech, however, was mainly on the question of non-voting, which he endeavored to prove was non-resistance, because it led to that, and was absurd, because when carried out it would oblige us to abstain from tax-paying, and from the support of Government in every way, which is impossible. This involved the discussion in an almost inextricable labyrinth of metaphysical disquisitions, in which the simple question was lost sight of, as to whether the Constitution is pro-slavery, and whether an Abolitionist can recognize the Government by his oath to support it, when an essential principle of that Government is the protection of the slaveholder in the legal right to reclaim the fugitive slave, and protection by the Federal power against insurrection. Garrison replied most ably and at length, and though the debate took a non-resistant direction, much valuable truth was elicited in his speech, and others who followed him. Perhaps on the whole the discussion did as much good, conducted as it was, as if it had taken a more practical character, but it was evident from much that was said by those who advocated voting, that much light is yet needed as to what is really meant by non-voting, and the consequences which will ensue from the advocacy of that measure, and its successful adoption. The debate was conducted throughout in the best spirit on both sides, and it was gratifying to see that such men as Aaron, and Matlack, and others, were really seeking to get at the truth, and not conducting a partisan warfare. As most of the Philadelphia friends returned to the city at 5 o'clock, the remainder of the afternoon sessions was consumed in discussions upon the subject of Slavery, generally; and so great was the interest excited, and so beneficial the influence exercised by these meetings, that to these is to be attributed, in a great measure, the spirit of forbearance and kindness which seemed to actuate nearly all who engaged in the more important debate. Liberty Party came up frequently for consideration, and received its due, but it was taken with as little wincing as could be expected under the circumstances.

Had the question on McKim's resolutions been taken, it would have been carried, I have no doubt, by an overwhelming majority. Indeed the vote that was taken was a test vote. Professor Cleveland's amendment, declaring the Anti-Slavery character of the Constitution, &c. was lost by a very large majority, and probably all who voted against it were ready, also, to vote for Disunion, saving Thomas Earle, and those who accept his philosophy, who, I apprehend, are a very small number. McKim's Resolutions were then laid upon the table, as it was thought best at that time not to press the question. The prevalence of right counsels was most signally manifest, and if any had calculated on turning the meeting to account for their own political aggrandizement, they must have been sorely disappointed. The Resolution in relation to the Standard, and another which was expected to have been offered, for dissolving the connection between that and the Parent Society, and the question of discontinuing the subscription to the Standard, were permitted to sink quietly into oblivion.

One little episode deserves to be recorded as indicative of a spirit which occasionally manifested itself, and as giving a very instructive lesson as to the present posture of affairs, and as to what our Pennsylvania friends have yet to learn of the spirit of new organization, which they have been sometimes disposed to consider as rather a chimerical abstraction, existing only in the warm imaginations of their Northern brethren, and having no foundation in fact. On Tuesday noon the subject under discussion was laid on the table for an hour, that the Liberty Party people might have an opportunity to attend a meeting of their own. Mrs. Burleigh asked if women would be permitted to attend that meeting, and it was answered, that they were earnestly invited so to do. On Thursday, when the Nominating Committee brought in their Report of a list of officers for the ensuing year, Professor Cleveland was objected to as one of the Executive Committee, as it was said, he was not a member of the Society, and not in fellowship with it,—that it was enough that he had, when, within a few months, solicited to become a member, declared his unwillingness to belong to an association composed chiefly of "Hicksite Quakers and women!" To this it was answered, in effect, that he had changed his views on these points, and had now so far overcome his scruples, as to be willing to accept the nomination. He was still objected to, and contended for, on the one side and the other, when Gertrude Burleigh arose to state an occurrence of the day before. She had, she said, attended the Liberty Party meeting by public invitation, and at their adjourned meeting the next morning, had again attended, being the only woman present. Professor Cleveland, who was Chairman, said that he had certain letters to read to the meeting, but which he could not do, inasmuch as there were persons,—or a person—present, before whom they could not be read. Or as another person reported his words, "He considered it highly indelicate for a woman to be present at that meeting;" and as he afterward said he wished "their proceedings might be entirely public," he meant, perhaps, to convey the idea that women were not to be considered a part of the "public," but only a sort of *extraneosity*, not entitled to know anything, though unfortunately possessing the power of comprehending. Mrs. Burleigh's relation settled the question as to a "change of heart" in regard to women, though it did'nt touch the question of the "Hicksite Quakers," and the Professor was concluded not to be a fit candidate for the Executive Committee. This, and some private sayings and doings, showed a leaning on the part of Liberty Party toward obtaining the management of the Society, which, however, a new Nominating Committee placed in safer hands. I have not hesitated to state this fact, as it was part of the public proceedings of the meeting, but will not forget to state, also, that the proceeding was not countenanced, but protested against by other Liberty Party men.

This question of appointment of officers, marked out very clearly the line of distinction, and the Society being now in safe hands, we may congratulate the Pennsylvania friends that they may now see clearly, as the result of the Norristown meeting, exactly the position they occupy, believing they will profit by an experience somewhat new to them, and of which some developments in this meeting are the first fruits.—c.

ORGANIZATION.

Union is strength. This may be a truism, but it is a truth. It has its origin in the social nature of man, and must remain a truth, till that nature is changed. The principle which leads men to unite, for the attainment of a common end, is implanted in the human heart by its Creator. It may be,—it is,—often perverted to bad uses; but the evil which is produced, is not the consequence of the principle, but of its perversion. It is this principle that is the foundation of the social compact, of families, of States, of Nations. When a man sees that a certain thing is desirable to be attained, he instinctively seeks to impress the same conviction on the minds of others, and to obtain their sympathy and assistance. The objects of desire are, to be sure, very often mistaken and mischievous ones, and the union formed for their accomplishment is often tyrannous and harmful; but all this is no just argument against the principle, but only against its misdirection and abuse. The aims and the arts of civil and ecclesiastical governments, of political parties and religious sects, are often vicious and dangerous; but the impulse which collects men into States and churches, into parties and sects, is a natural and useful one. We should not argue from the abuse of a natural principle, to the inherently mischievousness of the principle itself, but endeavor to give it a right direction.

When men first began to see the complicated and enormous evils of the slave system, and to bethink themselves what they should do to destroy it, they took counsel of their common sense, and went and joined themselves together for the achievement of this purpose. Or rather, they did this naturally and spontaneously, without thinking much about it, because they could not but see that two are more than one, and because the sympathies and affinities which their newly aroused feeling of duty had awakened, drew them irresistibly towards each other. The experience of mankind had also taught them that the business of a large number of persons can be more effectually done by a small number of representatives, in whom they can confide, than by the mass collectively, or by the individuals separately. So they formed themselves into Anti-Slavery Societies, and went to work in a business-like sort of way. And that the children of light were wise in their generation in this matter, is pretty satisfactorily proved by the disturbance their course occasioned in the children of this world. The lovers of Slavery in Church and State, at the North and at the South, felt instinctively that the Abolitionists had taken the most effectual method for their purpose. Accordingly the outcry was for years against the formation and the proceedings of Anti-Slavery Societies. The mobs were chiefly excited from the apprehensions of the influence of organized Anti-Slavery action. And even now, when the impression produced upon the public mind by the operation of these societies, is such that men no longer dare to express the profligate sentiments which were rife ten years ago, you will hear the priestly comforter, and the political abettor of Slavery excusing their own supineness or hostility, by their objections to the Societies, or to "technical abolition." And among a more numerous class, less guilty, because they are the dupes of those with whose eyes they see, the men and women who are friendly, and desirous of doing something for the cause, and who are yet afraid of doing anything, lest they should, peradventure, do harm,—the class to which Mr. Despondency and his daughter, whose name was Much-Afraid, in the Pilgrim's Progress, belonged,—you will yet find that it is the Organizations that they have been taught to suspect and dread. It is always safe to pursue a policy which your enemies fear. The lion in the fable was not wise, when he consented to have his teeth and claws drawn to oblige his enemies—and he had nobody but himself to thank when he was incontinently knocked on the head. When the slaveholders of the South, and the pro-slavery of the North shall unite in applauding the policy of Anti-Slavery organization, and in urging its extension, it will be time for Abolitionists to consider whether it may not be best to disband. Until then, I think that they will adhere to the system that has hitherto worked so well; that they will not destroy the machinery, which, imperfect as it may be, has enabled them to move the world.

Now, the matter of Anti-Slavery Organization is a measure, and not a principle. It never has been pretended that it is the duty of an Abolitionist to belong to a Society, or that such membership was essential to Anti-Slavery character. Abolitionists of course maintain, believing their principles to be true, that it is the duty of every one to adopt them, and to do what he can to carry them into practice. They have never insisted upon all uniting in the same method. They believe, to be sure, that their method is the best, and invite all to employ it; but they leave all free to assert the truth in their own way. There are those whose idiosynerasies will not admit of their acting in concert with other people. There are men who feel that their freedom is impaired by uniting with an association devoted to the removal of a single evil from the world;—not perceiving that "all is in all," and that an assault upon one great form of iniquity, is an attack upon its every other shape. The scruples of these persons, when their lives and conversations have proved their Anti-Slavery professions to be sincere, and their objection to organization not a mere cloak for indolence and cowardice, have ever been treated with respect. There has never been any *Pro-organization* bigotry, or intolerance, on the part of the friends of Anti-Slavery Societies. Let those who object to them see to it, that there be no *anti-organization* bigotry and intolerance. There has never been any attempt to compel men to come into the Societies, who did not regard them as the true way. They who think this a mistaken policy, should be very careful to avoid even the appearance of an unwillingness that others should exercise the right which they themselves claim, of choosing their own method for themselves, free from reproach, or the imputation of sinister motives.

What is the nature and the business of an Anti-Slavery Society? An Anti-Slavery Society is a combination of persons differing on every other point of opinion and practice, but agreeing as to the criminality of the slave system, and in an earnest resolution to do what in them lies to procure its abolition. For this purpose they unite their sympathies, their energies, and their means. They agree upon certain measures which they believe will conduce to the accomplishment of their end, appoint some of their number to carry them into effect, and pledge themselves to provide the necessary ways and means. Is there anything morally wrong in this? A Universal Reform Society may be a finer thing in itself, but it would not meet the necessities of this case, because many who are willing to act in this way for the destruction of negro slavery, may not see their way clear to ulterior reforms. They may not possess the enlarged minds of those who have outgrown these "fragmentary reforms;" but are not their services worth having in the reform which they are competent to comprehend? It may be a more sublime position for a man to stand entirely by himself, and refuse to be controlled in expression or action by association with others; but if an inferior order of minds finds help and comfort in association, is there any harm in their associating?

Some minds chafe under the slight, but wholesome restraint of a well-ordered meeting of an Anti-Slavery Society. But is it reasonable that they should? Persons of every shade of opinion on other subjects come together from great distances and at great expense, to consider the one subject on which they are agreed. Is there anything tyrannical or unfair in their taking such measures as they think best to prevent their time being consumed in the discussion of subjects which they did *not* come together to consider, and to confine the discussion to such topics as they agree to take up? Have they not, on the other hand, some reason to complain of those who would, however well intentioned, use their time for other purposes than those to which they had devoted it? After all, the blame of restricting freedom of speech, if any be due, does not justly belong so much to any contrivance of man as to the original plan of the Creator, who formed man with finite capacities. I may regret that I have not the power of doing everything at once, but I must ever try to conform myself to my condition. I may consider it as a misfortune that I have not a mouth at the back of my head, so that I could speak on two distinct topics at the same time, but as matters stand, I must do as well as I can with one. The difficulty which gives rise to much of this impatience lies in the fact, for which we are not to blame, that men must do one thing at a time, if they would do it well. The one thing which Anti-Slavery Societies propose to do, is the abolition of American Negro Slavery. It is no infringement of the liberties of any man that they take such measures as they think best to confine the attention of their meetings to the consummation of this one thing, and what is directly connected with it. There is a tacit agreement, because essential to combined action, that all will agree to differ on all other topics. There is no violation of liberty in their requiring that the contribution of time and trouble which they made to their common cause, be devoted to that, and to that alone. If they think that their business is facilitated by the appointment of President, Secretary, and Committees, no one has a right to complain of their course. The remedy of those who think such organization wrong, is to stay away, and act after their own fashion.

It is the business of an Anti-Slavery Society to provide for the agitation of the subject of Slavery within the reach of its machinery. It is a very small and incidental part of its duty, to convert the population of the town in which its meetings may chance to be convened. If this can be done, incidentally, and without interfering with its proper duty, it is very well; but its duty should never be postponed to it. An Anti-Slavery Society does not meet, at great expense of time and money, for the purpose of abolitionizing the few scores or hundreds of the inhabitants of New-York, or Boston, or Concord, who may be drawn together by curiosity, or by the interest of the occasion. Its business is to devise ways, and to provide means to abolitionize the hundreds of thousands, and the millions of the broad land. It is more agreeable, undoubtedly, to address an awakening audience on the general subjects of Slavery, or of the bulwarks which defend it, than to settle plans of operation, and to raise money to carry them into effect; but it is of very inferior and secondary importance, and should always be kept strictly subordinate to the grand and far-reaching object of the assembly.

Quite enough, however, has been said on the subject. The question is not a new one, but has been fully considered by the Abolitionists long since. Those who felt that they could not conscientiously act with organizations have withdrawn without reproach. The great mass, however, appear to be well content with the policy which has carried forward their cause to such a singular point of progress. And I cannot but think that the few, though excellent Abolitionists, who look upon the slight rules and forms which are still retained in the Anti-Slavery meetings with suspicion and dislike, will perceive upon further reflection, that they are adopted, not in derogation, but in defence, of true liberty of speech. Large bodies have rights as well as the individuals who compose them. A Society has no right to decide which of its members shall speak, or what he shall say, on a topic properly before it; but it has a perfect right to decide what topic it will consider, and to require that those who speak confine themselves to it. And an individual who refuses to consent to this arrangement, in his zeal for the maintenance of his own rights, tramples on the rights of all his brethren. It may be that injustice may have been sometimes done, and individual freedom infringed by the enforcement of rules of order, (though I know of no such instance,) but for one instance where the body has invaded the rights of the individual, there have been hundreds where the individual has trampled upon the rights of the body. Lunatics, empty-headed coxcombs, malignant New-Organizationists, true-hearted, but injudicious friends, have often and again set all rules of order and decency at defiance, and yet have been treated with unexampled patience and forbearance;—for "patience is the badge of all our tribe." But though the Abolitionists have submitted thus patiently to these invasions of their rights, they have never acquiesced in them. They have felt the injury, though they may not have resented it. True liberty of speech and action consists in so using our own right of saying and doing what we please, as not to infringe upon the equal rights of others. These are the only terms upon which, in the nature of things, civil liberty and human society can exist anywhere. Abolitionists must be content to enjoy these blessings, if at all, upon the same terms as the rest of mankind.—Q.

THE OATH.

Our friend White, whose communication will be found in another column, it seems to me, "has found a mare's nest." He will pardon me this not very elegant, but expressive vulgarism.

If I understand him, he acknowledges that it is just as wrong to do a wrong thing by proxy, as in one's own person. He proposes, then, to escape the guilt of the oath to support a pro-slavery Constitution, by voting for men who, when the oath is administered, will declare their determination not to comply with its pro-slavery requirements. I will not stop to argue whether this would be the wisest and the truest course, provided we were sure that at the next election a majority of such men could be chosen for the House of Representatives, and for the Senate, and such men also for President and Vice-President. But he seems to forget that such a result can only be brought about by long years of labor, under the *Constitution as it is*; and that the President and Vice-President, the Senators and Representatives who shall be in the meantime chosen, represent not the majority only, but the minority also; and therefore, these men taking the oath, with the determination to obey its requirements, have taken the oath *for him*. Till he and his party, then, become the majority, year after year they swear, through their representatives, to return the fugitive, and put down insurrections.

I do not mean, however, to cut off my friend Phillips from the privilege of replying, if he chooses to use it, but the answer is so palpable, that I could not refrain from making it.

AGENTS.

FREDERIC DOUGLASS, who is now lecturing in Pennsylvania, is an accredited agent of the American Anti-Slavery Society.

W. W. BROWN, who is somewhere in Western New-York, or Ohio, is authorized to obtain subscriptions to the Standard. Our friends in that part of the country, will, I doubt not, do everything in their power to facilitate his labors among them, and ensure him every possible opportunity of a hearing before the people. He has been a slave, and knows whereof he affirms.

CHARLES T. TORREY.

A hearing is to be had in this case, on a writ of habeas corpus, to test the validity of his imprisonment, on the 22d, before Chief Justice Taney. Torrey has engaged Reverdy Johnson, and the Committee intend to send on General Fessenden, of Maine, as counsel. Governor Seward has promised any aid in his power.

APOLOGY.

Some of our subscribers did not receive their paper last week till a day later than usual. The delay was occasioned by an accident that befel the Press, and was unavoidable.

ERRATUM.—In the Standard of August 8th, the last word on the second page, which is printed "after," and makes nonsense, should be "when."

☞ C. E. ALLEN, Esq. of Gardiner, Maine, has been appointed by the Governor of New-York, as Commissioner for the State of Maine, to take depositions, &c.

Died.

At Saratoga Springs, on Thursday, August 15th, at the residence of his father-in-law, the Rev. F. Wayland, WM. L. STONE, Esq. Editor of the New-York Commercial Advertiser, aged 52.

In Duxbury, Aug. 8th, suddenly, of apoplexy, Captain GERSHOM BRADFORD, aged 70.

GENERAL INTELLIGENCE.

Foreign.

SIXTEEN DAYS LATER FROM EUROPE.

The Acadia, Captain Judkins, with London and Liverpool files to the 4th instant, reached East Boston at a quarter to 3 o'clock, Sunday afternoon. The news is of very little moment.

IRELAND.

The Repeal Agitation.—At the weekly meeting of the Repeal Association on Monday week, a Mr. McNevin designated the flag of England, "a felon flag." The expression was afterwards withdrawn. Mr. Gordon withdrew his notice of motion "that the subject of repeal ought to be brought under the notice of Parliament," the Repeal Committee having passed a unanimous vote that it would be ill-timed and inexpedient. The Committee were of opinion that the registries were the places where the repeal battle was to be fought. The rent was £1,430. The opposition to the payment of local rates, and even rents was increasing proportionably with the amount of funds received weekly at Conciliation Hall. The rent last Monday was £1,006.

The Irish Protestants appear to have taken alarm at Sir Robert Peel's statements on the subject of education in Ireland.

Lord Heytesbury was duly installed as Viceroy of Ireland, on Thursday, under such circumstances as were calculated to make a pleasing effect upon him.

The Assizes now proceeding in Ireland give token of a diminution of crime to a considerable extent.

Three incendiaries have been convicted at the Limerick Assizes, of firing the out-houses of Lord Dunraven, at Adair.

'Another Monster Meeting.—A requisition is on foot for a meeting on Tara-hill, on Thursday, the 15th day of August, the anniversary of the "monster meeting of 1843." Its objects are described to be, to prepare an address to the Liberator, to prepare a petition to Parliament, and to declare, in the calm and earnest spirit of peace, the determination of the people of the county of Meath, to persevere in seeking, by peaceable and constitutional means, the repeal of the act of union.

There was no convict left under sentence of death at Clonmel Assizes.

Kildare, Carlow, and Queen's Bounty assizes occupied only a day each!

The state prisoners have been allowed to have a gymnasium erected in their prison; and on each Tuesday, Thursday, and Saturday, Mr. O'Connell and his companions amuse and exercise themselves therein.

FRANCE AND MOROCCO.

Despatches have been received from Marshal Bugeaud, informing his Government that he had received despatches from the Emperor of Morocco to the effect that he ordered the Caliphs, who had attacked the French troops, to be put in chains, and to be placed at the disposal of Marshal Bugeaud. The Marshal replied that he should refuse receiving the prisoner until he had received farther instructions from his Government; and that, in the meantime, he should continue hostilities against the Emperor. Marshal Bugeaud, on the 22d of July, had his headquarters three leagues from Oschda, and was continuing to burn the villages, and burn the crops on the Morocco territory. The same day (22) the Marshal sent despatches of a most pressing nature to the Prince de Joinville. The French army is well provided with provisions and in high spirits. Reinforcements are in active preparation.

It is not generally known that the present Emperor of Morocco was originally a merchant in Mogadore, and that the previous Emperor bequeathed the crown to him, in preference to his son, who was a sad scape-grace. That very son is now with Abdel-Kader, and should the Emperor not proclaim the "Holy War" at once, Abd-el-Kader will proclaim this son the rightful heir to the throne, and will place him there. The emperor is, therefore, in a cleft stick, and has no help in the matter.

ATTEMPTED REVOLUTION IN SPAIN.

We have the Madrid journals of the 26th, with a private letter of the same date. The following are extracts:

"The posts have been relieved at a later hour to-day. The authorities, it appears, had some suspicions of the fidelity of the battalions who were to be on duty. The order of service was changed, thus making the relief take place some hours later.

"Providence has just saved us from a frightful catastrophe—the plan said to have been in agitation was nothing less than to have set fire to the barracks, and under favor of the first moment of confusion, to have assassinated the officers and the chiefs, and to have delivered up the city to all the horrors of a pillage. These horrible schemes have, however, been defeated by the zeal and activity of our military and political authorities, and the admirable fidelity of the troops. Among the persons arrested, is a nephew of Don Alonzo Cardero.

"It appears nearly certain, from all accounts, that the *Exaltados* had an idea of making some manifestation. They had made overtures to the sergeants of some of the regiments, and given them money; but after they had got into possession of the secret, and received the bribe, those men, faithful to their duty, communicated the affair to their officers, and thus prevented the contemplated outbreak. Every precaution continues to be taken."

TURKEY.

A letter from Constantinople of the 17th of July, states than an extraordinary sensation had been created there by the publication of a French pamphlet, in which the Turkish Minister of Finance, and a celebrated banker and contractor are accused of a long continued and enormous system of plunder upon the State purse. A report was in circulation at Constantinople that the Russians had been beaten in a severe battle with the Circassians, and had lost a large portion of their army.

PERSIA.

There have been some terrible earthquakes in Persia. Tabriz, Tehran, and Ispahan equally felt them. Kiasher, Mana, and various other cities, towns, and villages were more or less overthrown, leaving the inhabitants buried under the ruins.

Parliamentary.—The proceedings of both Houses of Parliament present few topics which call for notice. Sir Robert Peel has announced that Government are resolved to adopt speedy and decisive measures for extending education in Ireland, not only by increasing the Elementary Schools, but by enlarging the existing means of Academical instruction. The Premier declined to give any further indication of the intentions of Government, but, from his admission that the College of Maynooth is not adequately supported, it is believed that the grant to that establishment next year will be materially increased. The civil disabilities under which Roman Catholics remain, and which are obsolete on account of the political Emancipation Act, are in progress of repeal. Some say that the Archbishop of Dublin, Dr. Murray, has made terms with Lord Heytesbury, to discountenance the Repeal agitation among his Priests, and that in return the Government will, early in the next session of Parliament, afford means for the establishment of a Catholic University.

It is stated by the Ministerial that the regular business of Parliament will probably be disposed of by the end of the first week in August, that Parliament, however, will not then be prorogued, but the session be continued by adjournment to the 27th of August. The object of this arrangement is said to be to afford time for receiving the report of the Judges, and making up the judgment of the House of Lords on the Writ of Error brought in by Mr. O'Connell and his fellow prisoners.

The design of raising a loan for the West India proprietors, for the purpose of applying it to immigration under the guarantee of Parliament, has been postponed for the present.

NOTICES.

CHESTER COUNTY CONVENTIONS.

Conventions will be held in the following places, in the order stated below, attended by the speakers whose names are annexed:

On the 24th, C. L. Remond, and Frederic Douglas expect to attend the meeting of the Clarkson Society, in Upper Oxford.

London Grove Meeting House, *out of doors*, on Sunday, the 25th, at 2 o'clock P. M. C. L. Remond, Frederic Douglas.

The annual meeting of the Chester County Society will be held at Marlboro', on the 27th and 28th, at which C. L. Remond, F. Douglas, and C. C. Burleigh, have engaged to be present.

Evansburg, Montgomery county, 25th, at 2 o'clock P. M. C. C. Burleigh and Edwin Fussell.

Woods of Alexander Greaves, near Brandywine, Manor Meeting House, Monday the 26th, at 2 o'clock P. M. C. C. Burleigh, Jesse Evans, and Edwin Fussell.

Hutchinson's Woods, near Wilson's Mill, New London, the 29th, at 2 o'clock P. M. C. C. Burleigh, James Fulton, jr.

Crosby's Woods, near Haysville, Upper Oxford, the 30th, at 2 o'clock, P. M. C. C. Burleigh, James Fulton jr.

Woods near Black Rock, Furnace county, the 31st, at 10 A. M. C. C. Burleigh.

Eastland, Lancaster county, September 1st, at 2 o'clock, P. M. C. C. Burleigh, James Fulton, jr.

Caln Meeting House, September 1st, at 2 o'clock, P. M. Jesse Evans, Edwin Coates, Edwin Fussell.

The annual meeting of the Chester County Anti-Slavery Society will be held at Friends' Meeting House in East Marlboro', on 3d day, the 27th instant, at 10 o'clock A. M. The public are respectfully invited to attend.

A. PRESTON, Cor. Sec.

8th month, 22d, 1844.

FRIENDS OF THE SLAVE.

It is proposed to hold a series of conventions throughout the State of Ohio, this summer and fall, to spread Anti-Slavery light and truth abroad, and awaken the people to a sense of their responsibilities in reference to this all-important subject. We appeal to you, fellow-citizens, to your sympathies and sense of justice, for the means of keeping such men as Amos Dresser and Henry Bibb in the field; the one to show what we have to do with slavery, the other to tell of the wrongs and sufferings of the slave, (he having been one of the sufferers,) with pathos and natural eloquence that goes directly to the heart, awakening the tender sympathies of the soul and taking directly hold of the individual's conscience.

Shall they and all others be enabled to plead the cause of freedom and rebuke the wrong?

Shall tongues be mute when deeds are wrought,
That well might shame extremest hell,
Shall freemen lack the indignant thought,
Shall mercy's bosom cease to swell?
"Shall honor bleed, shall truth succumb,
Shall pen, and thought, and soul be dumb.
By all above, around, below,
Be our indignant answer, No.
"Up then in freedom's manly part,
From grey-head eld to fiery youth,
And on the nation's naked heart,
Scatter the living coals of truth."

Contributions and pledges can be handed to A. F. Hanna, Cadiz, and Cyrus McNeely, Harrison county, Jane Boyd, Lloydsville, Belmont county, Thomas Moore, Carroll county, George Garretson, Treasurer, New Lisbon, Columbiana county, Elihu Bailey, Somerset, Belmont county, or to myself.

Those friendly to the above object are requested to act as agents in making contributions in their respective neighborhoods.

SAMUEL BROOKE.
Gen. Agent, O. A. A. S. Society.

CADIZ, July 3d, 1844.

PAWTUCKET ANTI-SLAVERY FAIR.

The public are hereby informed that the Ninth Annual Fair of the Pawtucket Juvenile Anti-Slavery Society, will take place on Wednesday, August 28th, at Columbian Hall, High street, at 2 o'clock, P. M.

The Fairs of this Association have been so long before the public, that it seems superfluous at this time, to do more than simply to announce the yearly return of another, in order to insure a full gathering. This we confidently hope and expect will be the case.

E. SHOVE,
I. J. ADAMS, } Committee.
S. SISSON.

CHESTER COUNTY ANTI-SLAVERY SOCIETY.

The Annual Meeting of the Chester County Anti-Slavery Society, will be held at Friends' Meeting-house, Marlborough, on Third-day, (Tuesday,) the 27th of this month, at 10 o'clock, A. M. It is hoped there will be a full attendance from all parts of the county and places adjacent.

SIMPSON PRESTON, Sec'y.

8th month 15th, 1844.

UNION FREE PRODUCE SOCIETY.

The Annual Meeting of this Society will be held at Oxford (Friends') Meeting-house, on First day, the 25th instant, at 2 o'clock, P. M.

D. KENT, Sec'y.

Pennsgrove, 8th month 15th, 1844.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Dear friends and fellow laborers.—With hopeful hearts, we have commenced our preparations for our next annual fair, resolved that it shall be greatly superior to that of the last year. For the accomplishment of this purpose, we are dependent upon you. Will you not give us ample proof that we have not relied upon you in vain? You cannot need that we should offer you incentives to increased diligence and zeal in our common cause. The image of the suffering slave is vividly before your mental vision; and were you in any danger of forgetting the sad living picture, it would be frequently revived by some new odious manifestation of the slave power, or by the presence of the fugitive, crossing, in the haste of terror, your brighter path.

Nor need we present to you arguments in favor of this method of advancing our cause. You are aware that our fairs have been a source of great pecuniary profit, as the reports of the treasurer of the Philadelphia Female Anti-Slavery Society show. The principal part of the profit derived from them have passed into the treasury of the Pennsylvania Anti-Slavery Society, of which you are members. In asking your assistance, then, we are but asking you to aid our common cause, through the agencies which you have constituted. You have nobly responded to our calls, in other years. Have you not commenced our second decade with renewed ardor and increased self-sacrifice? Will you not evince it by immediately beginning, with us, preparations for the fair of 1844? Labor, each according to your ability or inclination, to let each do something. All marketable commodities, useful or ornamental, will be gratefully received. If our contributors will send, with their manufactures, a statement of the cost of the materials of each, the committee estimating the labor expended on them, will be careful to prevent any article from being sold at a price below its value. A very large part of the articles sold, yield a *fair profit*. If any of our friends in the country, will come and superintend the sale of their articles, they will be most welcome, and their aid truly valuable.

We are sorry to say that our poultry stall was not as well furnished as usual last year. Will not abolitionists who are preparing produce for their own tables or the market, remember, and give us a practical proof that they remember the physically and spiritually starved slave? Give to him, as God hath given to you, freely, abundantly.

We advise all who intend to work in this department, (and what abolitionist in Eastern Pennsylvania does not) so begin at once to do something, and enlist the sympathies and efforts of as many others as possible.

We are sure, dear friends, that none of us will regret having done too much, but we may regret having done too little for the emancipation of two and a half millions of slaves.

On behalf of the Philadelphia Female Anti-Slavery Society.

Anne M. Hopper,	*Maria M. Davis,*
Mary Grew,	*Emma Parker,*
Sarah McKim,	*Matilda Casey,*
Phebe Earle,	*Taressa Hallowell,*
Hulda Justice,	*Elizabeth J. Neall,*
Susan Dorsey,	*Rebecca Stackhouse,*
Gertude H. Burleigh,	*Sarah Pugh,*
Harriet Snyder,	*Mary Shaw,*
Margaret Griscom,	*Sarah Dorsey*
Sarah M. Douglass,	*Margaret Jones,*
Harriet D. Purvis,	*Margaretta Forten,*
Hetty Burr,	*Esther Reckless,*
Mary T. Stickney,	*Jannetta Jackson,*
Martha T. Carman,	*Elizabeth Carman,*
Mary Earle,	*Lydia Gillingham,*
Sidney Ann Lewis,	*Hannah Lee Stickney,*
Sarah Lewis,	*Susan Grew,*

Susan Shaw.

PHILAD

Poetry.

THE NEGRO BOY'S TALE.

BY AMELIA OPIE.

"Haste! Hoist the sails! fair blows the wind,
Jamaica, sultry land, adieu!
Away! and loitering Anna find!
I long dear England's shores to view."

The sailors gladly haste on board,
Soon is Trevannion's voice obeyed,
And instant at her father's word,
His menials seek the absent maid.

But where was loitering Anna found.
Mute list'ning to a negro's prayer,
Who knew that sorrow's plaintive sound
Could always gain her ready ear.

Who knew to soothe the slave's distress
Was gentle Anna's dearest joy;
And thence an earnest suit to press,
To Anna flew the negro boy.

"Missa," poor Zambo cried, "Sweet land
Dey tell me dat you go to see,
Vere, soon as on de shore he stand,
De helpless negro slave be free.

"Ah, dearest missa, you so kind!
Do take me to that blessed shore,
Dat I my own dear land may find,
And dose who love me, see once more.

"Oh, ven no slave a boat I buy,
For me a leetel boat vould do,
And over wave again I fly,
Mine own dear negro land to view,—

"Ah! I should know it quick like tink;
No land so fine as dat me see;
And den perhaps upon de brink
My moder might be look for me.

"It is long time since lass we meet,
Ven I vas take by bad vite man,
And moder cry, and kiss his feet,
And shrieking after Zambo ran.

"O missa! long, how long, me feel
Upon mine arms her lass embrace!
Vile in de dark, dark ship, I dwell,
Long burn her tear upon my face.

"How glad me vas she did not see
De heavy chain my body bear;
Nor close, how close, ve crowded be;
Nor feel how bad, how sick, de air!

"Poor slaves! but I had best forget.
Dey say, (but teaze me is deir joy,)
Me grown so big dat ven me meet
My moder vould not know her boy.

"Ah, *sure* tis false, but yet if no
Ven I again my moder see,
Such joy I at her sight vould show,
Dat she would tink it must be me.

"Den, kindest missa, by my friend;—
Yet dat indeed you long become;
But now one greatest favor lend,—
O, find me chance to see my home!

"And ven I'm in my moder's arms,
And tell de vonder I have known,
I'll say, most best of all the charms
Vas she who feel for negro's wo.

"And she shall teach for you dat prayer
Dey teach to me to make me good;
Though men who sons from moders tear,
She'll tink, teach goodness never could.

"Dey say me should to,oders do
Vat I vould have dem do to me;—
But if dey preach and practise too,
A negro slave me should not be.

"Missa, dey say dat our black skin
Be ugly, ugly, to de sight;
But surely if dey look vidin,
Missa, de negro's heart be vite.

"Yon cocoa-nut no smooth as silk,
But rough and ugly is de rind;
Ope it, sweet meat and sweeter milk
Vidin dat ugly coat ve find.

"Ah, missa! smiling in your tear,
I see you know what I'd impart;
De cocoa husk de skin I vear,
De milk vidin be Zambo's heart;

"Dat heart love you, and dat good land
Vere every negro slave be free,—
Oh! if dat England understand
De negro's wrongs, how wrath she be!

No doubt that ship she never send
Poor harmless negro slave to buy;
Nor vould she e'er de wretch befriend,
Dat dare such cruel bargain try.

"O, missa's God! dat country bless!"
(Here Anna's color went and came,
But saints might share the pure distress,
For Anna blushed at others' shame.)

"But missa say: shall I vid you
To dat sweet England now depart,
Once more mine own good country view,
And press my moder on my heart?"

Then on his knees poor Zambo fell,
While Anna tried to speak, in vain:
Th' expecting boy she could not tell
He'd ne'er his mother see again.

But while she stood in mournful thought,
Nearer and nearer voices came;
The servants "loitering Anna" sought,
The echoes rang with Anna's name.

Ah! then, o'ercome with boding fear,
Poor Zambo seized her trembling hand,
"Mine only friend," he cried, "me fear
You go, and me not see my land."

Anna returned the artless grasp:
"I cannot grant thy suit," she cries;
"But I my father's knees will clasp,
Nor will I, till he hears me, rise.

"For, should thine anxious wish prove vain,
And thou no more thy country see,
Still, pity's hand might break thy chain,
And lighter bid thy labors be.

"Here wanton stripes, alas! are thine,
And tasks, far, far beyond thy powers;
But I'll my father's heart incline,
To bear thee to more friendly shores.

"Come! to the beach! for me they wait!"
Then, grasping Zambo's sable hand,
Swift as the wind, with hope elate,
The lovely suppliant reached the sand.

But wo betides an ill-timed suit:
His temper soured by her delay,
Trevannion bade his child be mute,
Nor dare such fruitless hopes betray.

"I know," she cried, "I cannot free
The numerous slaves that round me pine;
But one poor negro's friend to be,
Might, (blessed thought!) might now be mine."

But vainly Anna wept and prayed,
And Zambo knelt upon the shore;
Without reply, the pitying maid
Trevannion to the vessel bore.

Meanwhile, poor Zambo's cries to still,
And his indignant grief to tame,
Eager to act his brutal will,
The negro's scourge-armed ruler came.

The whip is raised—the lash descends—
And Anna hears the sufferer's groan;
But while the air with shrieks she rends,
The signal 's given—the ship sails on.

That instant, by despair made bold,
Zambo one last great effort tried;
He burst from his tormentor's hold,—
He plunged within the foaming tide.

The desperate deed Trevannion views,
And all his weak resentment flies:
"See! see! the vessel he pursues!
Help him, for mercy sake!" he cries:

"Out with the boat! quick! throw a rope!
Wretches, how tardy is your aid!"
While pale with dread, or flush'd with hope,
Anna the awful scene surveyed.

The boat is out,—the rope is cast,—
And Zambo struggles with the wave;—
"Ha! he the boat approaches fast!
O, father, we his life shall save;"

"But low, my child, and lower yet
His head appears:—but sure he sees
The succor given—and seems to meet
Th' opposing waves with greater ease;—

"See! see! the boat—the rope—he nears!
I see him now his arm extend!—
My Anna, dry those precious tears;
My child shall be 'ONE NEGRO'S FRIEND'!"

Ah! death was near, that hope to foil:—
To reach the rope poor Zambo tries;—
But, ere he grasps it, faint with toil,
The struggling victim sinks, and dies.

Anna, I mourn thy virtuous wo;
I mourn thy father's keen remorse;
But from my eyes no tears would flow,
At sight of Zambo's silent corse:

The orphan from his mother torn,
And pining from his native shore,—
Poor tortured slave—poor wretch forlorn—
Can I his early death deplore?

I pity those who live and groan:
Columbia countless Zamboes sees;
For swelled with many a wretch's moan
Is Western India's sultry breeze.

Come, Justice, come! in glory drest,
O come! the wo-worn negro's friend,—
The fiend-delighting trade arrest,
The negro's chains asunder rend.

Miscellany.

From Graham's Magazine.

BERKSHIRE.

BY CATHERINE M. SEDGWICK.

Some men are born to riches and some to honors, but among all the kind of appointments of Providence, one of the kindest is to have our destiny cast amidst beautiful scenery—to be born and bred where the loveliest forms of nature abound—to have the heart early linked to them; they remain through life a revelation of God's goodness and love, memorials of the absent and the dead, in all changes unchanged, and still eloquent when the voices of living friends have ceased forever.

This is the blessed inheritance of the natives of Berkshire, the western county of Massachusetts, one of the most lovely regions of our immense country. Till recently, it has, from its sequestered position, remained in obscurity. Its communication with its own capital, even, has been impeded by the high and rugged hills which are brought low, and the rough places are made smooth. Man has chained to his car a steed fleeter than the reindeer, and stronger than the elephant, and we glide through our mountain passes with a velocity more like the swiftness of lovers' thoughts, than any material thing to which we can liken it. "I thank God that I have lived in the days of railroads!" said an old lady of eighty-nine, seated in her rocking-chair in a car, in which she was going, during the pleasant hours of the day, one hundred and fifty miles, to visit her grandchildren.

"And what may that child live to see?" said a gentleman, pointing to an infant of a month old, sleeping on a sofa, in the "ladies' car," as comfortably as if it had been in its nursery cradle—what, indeed!

That section of the Western railroad which traverses the wild hills of Berkshire, is a work of immense labor, and a wonderful achievement of art. The pleasure of our citizens in surveying it is not impaired by the galling consciousness that there is yet a foreign debt to pay for it, or doubtful credit mingle with the shrill whistle of the engine. The last farthing of the loan of "Baring, Brothers & Co. is paid, and the new course of business, and rapid increase of travel, promise a future fair return to our Commonwealth and its citizens, for the investments made with an intelligent and generous calculation of future advantage, and general good. In these days when men are all in a bustle "making haste to be rich," it is a proof of wisdom and high intelligence to sacrifice the present to the future. The prostrate worshipper before the golden calf loses sight of the noblest objects beyond it.

Berkshire lies midway between the Connecticut and the Hudson. After leaving the wide meadows of the Connecticut basking in their rich inheritance of alluvial soil, and unimpeded sunshine, you wind through the narrow valleys of the Westfield river with masses of mountains before you, and woodland heights crowding in upon you, so that at every puff of the engine, the passage visibly contracts. The Alpine character of the river strikes you. The huge stones in its wide channel, which have been torn up and rolled down by the sweeping torrents of spring and autumn, lie bared and whitening in the summer's sun. You cross and recross it, as in its deviations it leaves space on one side or the other for a practicable road.

At "Chester Factories," you begin your ascent of eighty feet in a mile for thirteen miles! The stream between you and the hill-side, cramped into its rocky bed, is the Pontoosne, one of the tributaries of the Westfield river. Alas! for Mr. Dickens, who talks about the "*slimy* rivers of America." Has he ever seen our sparkling mountain brooks, (*rivers* we believe they call them in England,) so clear that as we have heard an amateur trout-fisherman say, "you may drink every drop of them." Has he ever sailed up the Hudson, or seen the Connecticut, or any of our pure northern waters? Pure enough one would think, to wash clear the misty eye of prejudice. As you continue your progress upwards, amidst the rocky hills, the traveller perceives a resemblance to the wild valley of Chamouni, and (bating the snow-colored Alps!) the valley of the Pontoosne is little less striking. As you trace this stream to its mountain-home it dashes along beside you with the recklessness of childhood. It leaps down precipices, runs forth laughing in the drippling sunshine, and then, shy as a mountain nymph, it dodges behind a knotty copse of evergreens. In approaching the "summit level," you traverse bridges built a hundred feet above other mountain streams, tearing along their deep worn beds; and out the "deep-cut," your passage is hewn through solid rocks, whose mighty walls frown over you.

Mountain scenery changes with every changing season—we might almost say with every change of atmosphere. In the spring, while the skirts of winter still hang over this high cold region, and the trees seem afraid to put out their buds, the Pontoosne breaks forth from its icy bars, and leaps and rushes on as if with conscious joy for its recovered liberty. It is the first sound that breaks upon the wearisome lingering of winter, and its music strikes upon the ear like sweetest of human sounds, the morning song of a child waking one from a dreary dream.

In summer, as there is little on these savage hills of what is peculiar to summer, flowers, and fruitfulness, it is a happy chance to make this pass when piles of clouds hide the sun, and the rain is pouring down in sheets, when every little drooping rill that has dried away in the summer's heat, is suddenly swelled into a waterfall, and over the banks and down the cliffs they come pouring and leaping, reminding one of that wild fable of German, imagining Undine and all her clan of water-spirits doing their whimsical feats.

In autumn the beeches and maples on the hill-sides are glowing with a metalic brightness, softened and set off most exquisitely by the evergreen of the towering pines, the many cones of Norway firs, and the graceful, plumy hemlocks that intersperse them.

In winter the art that sends you swiftly and securely through these stern solitudes is most gracefully felt. These trees bend creaking beneath the howling blast, the snow is driven and drifting, here it is piled on either side in solid walls above your car, and there the hideous roots of the upturned stumps are bare. Even the hardy mountain children have shrunk from the biting blast, and the whimpering dog has begged an inside berth. You see no little tow-head with its curious eyes peeping at you through the icy window, you hear not even the salute of a bark. On you glide by the aid of the most recent discoveries and ingenious contrivances of art, through a country whose face is still marked with the savage grandeur of its primeval condition. To give the transition to the smiling valleys below the full force of contrast, it should be made in summer. Then, you slide down amid green pastures, meadows, and orchards. You glance at Hinsdale and Dalton, and enter Pittsfield, famed for its lofty elm, the last veteran of the original forests, (now, alas! a dying veteran) for its annual fairs, its thriving Medical Institution, and for its rural wealth, possessing as it does within the limits of its township perhaps more cultivable land than any other equal district in Massachusetts.

Pittsfield is the metropolitan village of Berkshire, and the whole country must yield to it in working-day prosperity. It has its depot, its rival hotels, boarding schools, its bakery, fruit shops, and groceries, and compact rows of shops. It has, too, the distinctive charm of New England village scenery, its long streets, shaded as a bower, with detached houses surrounded with pleasure grounds. In refinement and rural beauty, Pittsfield is inferior, we think—perhaps it's a home prejudice—to some of our more secluded and unambitious villages. But each has its peculiar charm to its own denizens, and those who have had their birth-place in the rudest and the roughest, will say as the woman said of her ill-favored child, "she is not a beauty, but I love *that* look!"

Of all the towns of Berkshire, Williamstown perhaps best deserves the traveller's notice—not for its scenery alone, though that is unsurpassed. It lies under the broad shadow of Saddle Mountain, and its wide, beautiful plain is completely encircled by mountains, from which one should see the mist roll away in the golden days of autumn. The ascent "Greylock," is made from Williamstown; the grand natural curiosity of "The Hopper," is a cleft of its mountains. The Hoosack winds amongst its hills and the wild scenery of Adams and Cheshire is in its neighborhood. But these, as we have hinted, are not its only attractions. Its college has been instituted fifty years, and has educated more than a thousand young men, for the most part sons of our farmers and mechanics, persons of means so limited that but for the moderate expenses of education here could have received none. The intellectual and moral education is of the highest order. The sympathies of the gentleman at the head of the college are with rural classes, he having sprung from our yeomanry.

We have entered Berkshire by a road far superior to the Appian Way. On every side are rich valleys and smiling hill-sides, and deep-set in their hollows, lovely lakes sparkle like gems. From one of these, a modest sheet of water in Lanesborough, flows out of the Housatonic, the minister of God's bounty, bringing to the meadows along its course a yearly renewal of fertility, and the ever-changing, ever-present beauty that marks God's choicest works. It is the most judicious of rivers; like a discreet rural beauty, it bears its burden and does its work out of sight; its water privileges for mills, furnaces and, factories, are aside from the villages. When it comes near to them, as in Stockbridge, it lingers like a lover, turns and returns, and when fairly off, flies past rolling wheels and dinning factories, till reaching the lovely meadows of Barrington, it again disports itself at leisure.

The mere summer visiters to Berkshire know little of the various beauties of the Housatonic. To them it is a mere chance acquaintance, seen, perchance admired, and forgotten. But we who have lived in its companionship feel that

> "Loveliest there the spring days come,
> With blossoms and birds and wild bees' hum,
> The flowers of summer are fairest there,
> And freshest the breath of the summer's air;
> And sweetest the golden autumn day,
> In silence sunshine glides away."

Nature's magnificence suggests worship, and it was in obedience to that suggestion, probably, that the ancients placed temples on the highest accessible elevations. There, where the first beam of day touches, where the last twilight lingers, and over which the stars keep their solemn watch, was their fitting sites. Thank God! we also have these natural worshipping-places; but as yet, the highest points in Berkshire, Saddle Mountain at the North, Taghconick, (Hart Mountain,) at the South, have been little explored. We are just beginning to ascend the difficult heights, and seek hidden treasures of beauty, for that best use, enjoyment. A few pilgrims to nature's shrines have gone up to Greylock, the summit of Saddle Mountain. It is a long and difficult ascent, and none but valiant pedestrians should attempt it; for though our mountain-trained horses may carry them safely up, yet the descent down the dizzy steps—the horse sinking at every step to his fetlock in the soft, spongy soil—is, if not hazardous, startling to weak nerves. Once there, indeed, the "soul partakes the enlargement of the vision," and weariness is forgotten. The view has the character of our other better known mountain views, and is unsurpassed by any that we have seen.

Saddle Mountain, we believe, by recent measurement, to be the loftiest elevation in New England, except the White Hills. Its form is indicated, but not well described by its name. The outline along the summit has the wavy form of the saddle, but there the resemblance ends. Its soft swelling sides gently rounding out from the conical form, and its insolated position, give a faint resemblance to Somma and Vesuvius. From its shape and position to the sun, its lights are most changing and various. Strange as it may seem in our northern clime, it has at times the amethyst hue of the islands in the Bay of Naples, and again, a verdure of as soft and melting blue as Soracte, in its magic atmosphere. There is nothing in the voluptuous coloring of the South more beautiful than the quick succession of brilliant, clear lights, and deep shadows that play over Saddle Mountain; and when the loaded clouds gather in heavy masses over it, and wrap it in a mantle of dark blue shadow, deepening into blackness, it has the stern aspect that best characterizes the scenery of northern latitudes. Taghconick lies on the southern boundary. In this range of mountains, and just within our borders, is the fall of "Bash-Bishe;" the "Eagle's Nest," on a pile of crags and precipices, hangs over it. Other like treasures may be hidden in the unexplored depths of Taghconick. The name, Bash-Bishe, is evidently a corruption of a very common Swiss name for a water-fall, and it was early given (as the name of Rhigi to a part of the mountain) by Swiss emigrants, who settled in the neighborhood. To them, what a memorial must this wild beauty, in its mountain fastness, have been of their Stanbach, Giesbach, and Riechenbach!

Nature breathes a mysterious influence into the soul of man—and man's soul in turn inspires her mute forms. We can never see Taghconick without thinking of a friend whose mind first knit itself to the outward world under its shadow—that mind has since sent its light far over the civilized world.

"Monument Mountain," standing "like the fragments of some mighty wall," needs no note of ours. Our truest poet has multiplied its images, and dispersed them to the reading world.

Richmond Hill, our Richmond Hill, is yet unsung; but with its view of the whole range of the Kaatskills—of the Hudson, of lakes, valleys, villages, and hills, like the multitudinous waves of the sea, it is as superior in charms to the Richmond near London—familiar to the readers of Thompson—as Diana and *all* her nymphs are to a sleeping beauty.

In our hill country, every township has some summit towering above its fellows, called "Prospect Hill," or "Bald Head," and held by visiters and lovers to be pre-eminent in beauty—but we have no space to note them, nor to describe our ice-glens, and the magic effect to torch-light parties, through them, nor the pic-nics on the woodland borders of our lakes, nor the merry chorus of young voices that we have heard chiming in with the mountain-song of "West Brook," and "Roaring Brook." One word we must say of our names.

Nothing can be better than a descriptive name, be it ever so homely, known from time immemorial, and familiar to every man, woman, and child in the country. These are charmed words, "open sesames" to the imagination, so that whenever they are spoken, the place and its accompaniments rise to the mind's eye. Such are "Greylock," and "Monument Mountain," and "Taghconick." A recent surveyor of our county has proposed to change this name to *Mount Everett*, and has actually so written it down! All honor to the name of our accomplished minister, but it must not efface the name of Taghconick—that is consecrated by an elder baptism. We would gladly obliterate such accidental designations as "Great Pond," and "Little Pond," and we regret that the settlers of Berkshire did not preserve the Indian names, signifying the upper and lower valleys of the Housatonic, instead of calling them Pittsfield, and Stockbridge, the one illustrating the family name of a land purchaser, and the other transmitted from the parent country. Fine names our people will not adopt, any more than they will stick fine feathers in their felt hats; and they are right, for they have no associations with them; but why should we not recur to the Indian names, while they are to be got, and while the country is young enough to grow up with them? We have lately obtained a few of these names from some old Indian pilgrims from the West, to this home of their childhood. The name of "Great Barrington," was Mahai-we. Is not this euphonious sound better suited to one of the loveliest villages of Berkshire, than its present name, half pretending, and half insignificant? The "Great Pond," in Stockbridge, is to "ears polite" the lake, but in this country of lakes, this does not sufficiently designate it. It is sometimes called, by the christening of a little girl, "The Mountain Mirror,"—this is happily descriptive, but too fine—the "Looking Glass" would perhaps have been better. Its Indian name is Quichee-schook—this is too long for our busy times, but its English equivalent, "The Bowl," is short, and simple, and perfectly descriptive. No bowl was ever more beautifully formed or set, or ever, even in old Homer's genial verse, sparkled more invitingly.

The little lake on the southern verge of Lenox, black with the shadows of surrounding uplands, Pahquinnipahquock, (dark water.) The circling meadow at the eastern entrance of Stockbridge, enclosed by the hills, and looking as if a velvet carpet had been thrown over the lake, and that by some sudden charm had been transformed to solid ground, was called Pach-waang-chock. The long marsh that skirts Stockbridge on the north, wild as the witches' heath, in Macbeth, was Pang-qua-seek. We have found other Indian names, but they, like these, are of local interest. We have mentioned a few, to encourage others, by our success, to seek such as may belong to places of note.

Our subject, we are aware, borders on egotism, and we should not have chosen it for a magazine of so wide a circulation as Mr. Graham's, had it not been suggested by the call made on the "Sons of Berkshire," wherever dispersed, to meet together in their hill country—to come up to their Jerusalem to worship.

Should this slight notice of our common birth-place meet the eyes of any among them, let it remind them that this meeting has been appointed for August, 1844. In the name of Berkshire, we bid her sons come! Come, and bring back to us the teachings of your experience, the wisdom ye have learned in other lands. Come, and shed on us the brightness of your honors, or let us partake the grace of your humility.

COURT SCENE IN GEORGIA.

We clip the following from an exchange paper—what one we do not remember. It is as rich in all the elements of fun as anything we have lately stumbled upon.

A friend of mine has recently returned from an excursion into the———circuit of this State. He tells me that while in the county of———, he strayed into the court-house, and was present at an arraignment of a man by the name of Henry Day, who was charged with attempting to kill his wife. Day was a pale little man, and his wife was a perfect behemoth. The indictment being read, the prisoner was asked to say whether he was "guilty or not guilty." He answered, "There's a mighty chance of lawyer's lies in the papers; but some part is true. I did strike the old lady; but she fit me powerfully, first. She can swear equal to little of anything, and her kicks are awful. I reckon what you say about the devil moving me, is pretty tolerable correct, seeing as how she moved me. I have told you all I know 'bout the circumstance, Mister. I gin 'Squire Jones there a five dollar bill, and I allow he'll talk it out for me."

'Squire Jones thereupon rose and said he had a point of law to raise in this case, which he thought conclusive. It was an established rule of law, that man and wife were but one; and he should like to know if a man could be punished for whipping himself; he should be glad to hear what the solicitor-general had to say to that.

The solicitor-general answered, that he thought his brother Jones had carried the maxim a little too far; men had often been punished for beating their wives. If a man should kill his wife it would not be suicide.

Here 'Squire Jones interposed, and defied the solicitor-general to produce any authority to that effect.—The solicitor-general looked at "Green and Lumpkin's Georgia Justice" for some minutes, and then observed that he could not find the authority just then, but he was sure he had seen the principle somewhere; and he called on the Judge to sustain him. In the enthusiasm of counsel on the point, they forgot to offer any evidence as to the guilt or innocence of Day in the premises.

The Judge, likewise being oblivious of the fact, proceeded to charge the jury. He told them that man and wife were one. He remarked that in either event, the man was legally bound to suffer: and, therefore, come as they would, Day was undoubtedly guilty. He said he would not decide the question whether if a man kill his wife it was murder or suicide. He was not prepared to express an opinion on that point; it was a very delicate one, and he had no idea of committing himself. (Some one here observed that he was mighty fond of committing others.) He then called up the bailiff, a tremendous looking cracker, wearing a broad brimmed hat with crape, (I never saw a man south of latitude thirty-three that did not wear a white hat with crape,) and proceeded to admonish him that the jury were very much in the habit of coming in drunk with their verdict, and that if it happened in this case he would discharge the prisoner, and put the punishment upon him. The bailiff gave a significant glance at the Judge, and replied that other people beside the jury came into the court drunk, when some people were drunk themselves! The jury then retired, and so did my friend.

The next day he returned, and found matters in *statu quo*, except that Day and his wife had made up, and were discussing the merits of an old fowl and a quart of beer, and now and then interchanging kisses, despite the frown and becks of the officers. The judge, clerk, and sheriff, had been up all night, and looked wolfish; and the bailiff was seated on his white hat at the door of the jury-room, and his face indicated that he had swallowed the concentrated venom of a thousand wild cats. The most awful curses, oaths, and sounds proceeded from the jury rooms; some were roaring like lions, some crying like children, mewing like cats, neighing like horses, &c. At last a short consultation was held at the door of the jury-room, between the foreman and the bailiff; whereupon the latter, putting his hat one-sided on his head, came into the court-room and addressed the Judge thus: "Mister, Tom Jakes says the jury can't agree about this here man; and if you keep him (that is, Tom Jakes) without grog any more, he'll whip you on sight." The Judge appealed to the bar if this was not a contempt of court—and "Green and Lumpkin's Georgia Justice" having been consulted, it was finally decided that it was a threat addressed to the judge as a private individual, and as it was "to whip him on sight," and not on the bench, it was not, under the free and enlightened and democratic principles of Georgia legislation, a contempt of court. This being settled, the Judge directed the bailiff to say to Tom Jakes, the foreman, "the jury should agree if they staid through eternity." The bailiff retired, and so did my friend—but he gave it as his opinion, from the frame of mind in which he left all parties, the jury and bailiff are still there.

ORIGIN OF LYNCH LAW.

This system of legislation originated with a certain Judge Lynch, of Virginian descent, who having to administer justice a little beyond the frontiers of civilization, was thrown on his own resources to supply a want of police in enforcing the attendance of witnesses, and consequent deficiency of evidence, even when guilt was notorious. If his honor saw that the evidence was not strong enough to send him to the seat of government with any hope of conviction, and that all the trouble and expense would go for nothing, besides giving a triumph to the accused party in treating him to a sight of the great world, and letting him come back whitewashed into the bargain—he used to say, "Gentlemen, I swar this won't work, no haw, fix it haw you will: and I reckon, the shortest way is to git it out of him with the kayw-hide." The party was now stripped to the skin, and tied securely. * * * * Two stout fellows, armed with knotted thongs, made from a tough hide, were then appointed to keep the flies from his upper and lower parts, and the Judge stood by to direct operations. His invariable rule was to order the administration of twenty smart strokes of the thong before "axing no questions;" this, he said, "somehow stirred the man up, and put him upon thinking they were in arnest." Now, although the Judge was regarded as a consistent person, and ordered neither more nor less than twenty strokes to be given, yet it always, somehow, struck the party most interested in counting them, that he got forty, instead of twenty, a discrimination which perhaps, escaped the Judge, who might have imagined—the practice being to apply twenty to the shoulders, and twenty somewhere lower down—that the suffering component parts would each keep the arithmetical account, and not the entire man. It certainly had the effect of producing a perfect conviction that they were "in arnest," accompanied with a corresponding strain of piteous entreaty to stop. His honor would then mercifully ask him, "Haw many more would you like to have before you have made up your mind, for that's a heap a-coming, I tell you." But the more the poor devil prayed them to believe that he was innocent, and to cease tormenting him, the more they seemed disposed to believe him guilty, and to increase his tortures: if the Judge benevolently ordered him ten strokes, the recipient—such is the discrepancy between theory and practice—knew very well they would come to twenty, and so in proportion at every renewal of his flagellation. Now, as it is of the very essence of crime to seek a present apparent advantage at the risk of bringing down a future evil, so a deferred death loses its terrors with individuals drawn from the lowest classes, when compared with present sufferings that appear interminable, and thus the unfortunate devils under Lynch law, sooner or later generally said, in answer to the Judge's kind inquiry—which interrogatory he called *cross-questioning*—"haw many more do you reckon you can stand, now?" "Why, Judge, sartin no man alive can stand this long. "Then, gentlemen," the Judge would tenderly say, "jist give him three *leetle* wales to help it out of the hopper," alluding to the grain that sometimes stuck fast in the hopper of his mill, which he thus facetiously compared to the confession that seemed to stick to the man's throat. A confession was generally the result, and thus the sagacity and summary process of Judge Lynch raised his name to the pinnacle of fame, and to this day makes Lynch law the terror of those evil doers who, in those countries where there is no law, would be without the fear of anything to control their actions.—*Featherstonhaugh's Excursion through the Slave States of America.*

From the London Punch.

"OUR ANCIENT INSTITUTIONS."

Freemen! one of the toasts proposed at the conservative dinner, at Covent Garden, was Our Ancient Institutions. Punch very much questions if those who drank it knew what they were drinking. By this, he means no insinuation against the wine; although he will confess, for himself, that he never dined at a public dinner yet at which he did not wonder what the Port and Sherry were made of. He would ask whether, when Our Ancient Institutions were drunk, the company had any idea of what they swallowed? Because, if not, he begs to tell them, and, in case they are jolly fellows, the information may be worth having, that the said toast might be very advantageously subdivided into several others, which, celebrated with a bumper each, would go far to make any gentleman comfortable. He will just mention a few:

"The forest laws."

"The Feudal System; with the Power of Pit and Gallows."

"Trial by Battle and Ordeal;" which last toast might be coupled with "Speed the hot Ploughshare."

"The application of Dental Surgery, for the increase of the Crown Revenue, to Gentlemen of the Hebrew Persuasion."

"The Statue De Æretico Comburendo."

"Ditto, against Witchcraft."

"The Star Chamber."

"The 'Peine Forte et Dure;' and Examination by Torture."

"Hanging, Drawing, and Quartering."

"The Penal Laws, with the Test and Corporation Acts."

"The good old Criminal Code, with its Punishment of Death for stealing a yard of muslin."

In connection with the above, various accessory tables, emblematical of the wisdom and goodness of our ancestors, so evinced in their institutions, might be proposed; as, "The Rack," "The Thumbscrews," and "The Scavenger's Daughter."

EFFECT OF SINGING ON HEALTH.

"A fact," says an American physician, "has been suggested to me by my profession which is, that the exercise of the organs of the breast by singing, contributes very much to defend them from those diseases to which the climate and other causes expose them." A music writer in England, after quoting this remark, says: "The Music Master of our Academy has furnished me with an observation still more in favor of this opinion. He informs me that he had known several persons strongly disposed to consumption, restored to health by the exercise of the lungs in singing. But why cite medical or other authorities on a point so plain? It appears self-evident that exercise in vocal music, when not carried to an unreasonable excess, must expand the chest, and thereby strengthen the lungs and vital organs.

The amount of exercise derived from the practice of singing is much greater than would be imagined by those not versed in it; and the fatigue incident to prolonged exertion in singing, is as positive as that which follows sawing wood, or riding on horseback. During a residence of nine or ten months in Germany some years ago, we were much struck with the fact, that diseases of the lungs of all sorts are far less common there than with us. Is there any difference in the situation or habits of the people, to which this result may be ascribed with so much probability, as the different customs of the two nations with regard to vocal music? In Germany, everybody sings; in America, nobody. In Germany it is an art honored and loved; in America it is treated with indifference. *N. Y. Review.*

A WORTHY EXAMPLE.

A writer in the Albany Argus, who takes the signature of "A Mechanic," gives the following description of the arrangements made by Mr. Cook for his apprentices and journeymen:

While at Saratoga Springs, the last summer, I visited the shop of Ransom Cook, Esq. of that village. Although in our cities we have many more extensive establishments than his, I am acquainted with none, which are so well arragned for the acquisition of useful knowledge. His machinery is confined to the first and second stories of the shop. On ascending to the third story, I found a part of it appropriated to the lodging-rooms for his apprentices. These rooms were well finished, hung with paper, and even well carpeted. The latter luxury, however, was placed there by the apprentices themselves, as a gratification of their own taste and comfort.

In these rooms I found a good supply of well-selected books, on philosophical, historical, and scientific subjects. I also learn that both apprentices and journeymen were encouraged to use whatever books they desired from the owner's dwelling. In one of those bedrooms I found a beautiful and quite extensive mineralogical cabinet, neatly arranged in elegant cherry cases. Even the shelves around the workmen's benches were glittering with mineralogical specimens. The fourth story contained, among other things, a small chemical apparatus, with a full set of chemical tests, and re-agents. Here, also, was a great variety of magnetic, electro-magnetic, and a galvanic apparatus. To all which must be added, a beautiful electrical machine, with its usual appendages.

How great the facilities afforded by such a shop, for the production of a useful and intelligent citizen: the leisure hours of the workmen are employed in historical researches, and scientific investigations. If, upon a scientific subject, a doubt arises in the mind, or a difference of opinion exists among the workmen, the question is settled by reference to authority, or actual experiment. Dull must be the mind, and gross the propensities, of one who is not lured from the haunts of vice and idleness, to a home with such attractions. A happy temper, a benevolent heart, and straight-forward integrity, are the almost certain results from such a course of life. Indeed, I never yet knew a person who was attached to such investigations, that was vicious. As a taste for those pursuits may be easily implanted in most youthful minds, we should exert ourselves to produce it. If the owners of shops would generally follow the example of Mr. Cook, what a race of virtuous and intelligent men the next generation of mechanics would exhibit.

BLACK HAWK'S PHILOSOPHY.—"We can only judge of what is proper and right by our standard of right and wrong, which differs widely from the whites, if I have been correctly informed. The whites *may do bad* all their lives, and then if they are *sorry for it* when they are about to die, *all is well!* But with us it is different; we must continue through our lives to do what we conceive to be good. If we have corn and meat, and know of a family that have none, we divide with them. If we have more blankets than sufficient, and others have not enough, we must give to them that want. My reason teaches me that *land cannot be sold.* The Great Spirit gave it to his children to live upon, and cultivate, as far as necessary for their subsistence; and so long as they occupy and cultivate it, they have the right to the soil—but if they voluntarily leave it, then any other people have a right to settle upon it. Nothing can be sold but such things as can be carried away."

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August 8. ROSWELL GOSS.

Books,

For Sale at the Office of the American A. S. Society, 142 Nassau St. N. Y.

THE LIBERTY BELL of 1844, an Annual, published for the Massachusetts Fair, and consisting of various original articles, from the ablest Anti-Slavery writers in this country, Great Britain and Ireland.

XIMENA, AND OTHER POEMS, by *James Bayard Taylor.* Philadelphia, 1844.

THE BROTHERHOOD OF THIEVES, or a true picture of the AMERICAN CHURCH AND CLERGY, by *S. S. Foster;* and various other standard Anti-Slavery works.

New-York, July 4, 1844.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

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